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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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GREAT IDEAS

[The month of July calls to mind the birth of the United States. As it happens, Thomas Jefferson, the author of the Declaration of American Independence, died on the fiftieth anniversary of that Declaration, on July 4th, 1826. It is therefore appropriate to give below some sayings of Jefferson, a great apostle of democracy, a true liberal and a freethinker looking upon creeds as "the bane and ruin of the Christian church." As one of the moulders of the American Union, his example and his precepts can yield practical guidance in the shaping of the Indian Union.—ED.]

I am a Christian in the only sense in which he (Jesus) wished any one to be; sincerely attached to his doctrines in preference to all others; ascribing to himself every human excellence and believing he never claimed any other.

If it be possible to be certainly conscious of anything, I am conscious of feeling no difference between writing to the highest and lowest being on earth.

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

When a man assumes a public trust, he should consider himself as public property.

Whenever a man has cast a longing eye on them (offices), a rottenness begins in his conduct.

To seek out the best through the whole Union, we must resort to other information, which, from the best of men, acting disinterestedly and with the purest motives, is sometimes incorrect.

No duty the Executive had to perform was so trying as to put the right man in the right place.

Peace, commerce, and honest friendship with all nations—entangling alliances with none.

THE AMERICAN WAY OF LIFE

[**Dr. Scott Nearing,** the author of many books in his fields of economics and of education, has been well known in the U.S.A. for many years for his fearless stand for principle. His attacks upon child labour, upon political corruption and upon big business, and his avowed interest in the Russian experiment have made him more than once the target of reactionary attack. He does well in this outspoken article to write in such a way as to startle his complacent compatriots, to arouse them to the implications of their apparent choice. If Dr. Nearing's reading is correct, it would seem that wealthy America might as justly be addressed as was the church of the Laodiceans, in the solemn words of Revelation :—

> " Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. "—ED.]

United States political leaders and publicists often refer to the defence and preservation of " the American way of life " and advocate its extension to other parts of the world. Before Columbus sailed the Atlantic, the Americas were inhabited by red men. During the past five centuries millions of white Europeans have crossed the Atlantic and established the pattern of living to which United States political leaders and publicists so frequently refer.

South of the Rio Grande (the northern border of Mexico) the European culture pattern has become generally dominant. North of the Rio Grande, in the United States and Canada, it has replaced and all but obliterated the culture pattern of the American Indians. This article aims to describe some of the prominent features of the life pattern that is accepted, followed and boasted about in North America.

An American Indian described the migration of Europeans to his country in three sentences. " White man come to America. Indian have all the land ; white man have Bible. Now white man have all the land ; Indian have Bible. "

Through four and a half centuries, millions of Europeans and thousands of Africans and Asians have moved into the Americas. The Africans were brought as chattel slaves. Many of the Asians were contract labourers. The Europeans came as conquerors : Bible in one hand, gun in the other, and a whisky flask in the hip pocket. The early Spanish and French adventurers were accompanied by priests. The first Dutch

and British settlers in North America were ardent Christians. The Puritans went to New England, and the Quakers to Pennsylvania in order to set up communities where they might worship as they chose. To build and maintain homes, they needed land. Some land they bought. Most of it they seized. In the United States alone, since the foundation of the present government in 1789, 110 wars have been fought against the Indians,—most of these wars arising out of the struggle over land.

Europeans brought more than Bibles, guns and fire-water to North America. They brought European culture. Crafts, techniques, language, customs, political and social institutions all crossed the Atlantic with the European migrants, and occupied a continent rich in natural resources. Wild life filled the waters and roamed the forests and plains. Much of the country was heavily timbered. The soil was fertile. The climate was well adapted to European agriculture. Almost all the important minerals were available. With minor exceptions these resources were untouched. The Indians, who lived mostly on the wild life, had used little of the land and few of the minerals. After killing or driving off the Indians, the Europeans found themselves masters of a richly endowed, virgin continent.

The new occupants of North America began living on their capital,—killing off the wild life, cutting down the forests, cropping the land until its productiveness was exhausted, abandoning the exhausted soil and moving to new farms, extracting the irreplaceable coal, oil and metals. In the early years this rape of the continent was conducted with hand-tools. During the past century, machines have replaced the cruder implements, and resource exhaustion has been steadily accelerated.

Four factors were evolving the new America: (1) Technology and (2) a matured, skilled labour force, both imported from Europe; (3) a great quantity and variety of natural resources, and (4) a medley of ideas and ideals which comprised the objectives and practices of the life pattern transplanted from Europe to North America. These factors resulted in rapid and far-reaching changes in the American way of life.

1 Animal power was replaced by wind, water, steam and electricity, and the volume of energy at the disposal of the population was greatly increased.

2 Hand craft and the domestic workshop gave way to division of labour; automatic machinery; mass production; mass marketing; the factory; the trust or cartel; the department store; chain merchandising; railway, telephone and radio net-works and other forms of co-ordinated technology and management.

3 Small businesses were swallowed up by big business as the local, individual, competitive economy evolved into centralised, corporate, monopoly economy.

4 Frontier, village and town, with their basis in hunting and fishing, pastoral and agricultural occupations, developed into commercial and industrial cities with their bases in manufacturing, mining, transportation, banking, insurance, merchandising, diversion, amusement, education. In this process the self-employing hunter, herder, farmer, craftsman and merchant dwindled from majority to minority. In their places were the wage and salary workers in factories and offices, the expanded professional groups and the new technological intelligentsia.

5 Wealth and income increased in quantity and were concentrated, first in the hands of rich individuals and later in business corporations.

6 The owners and managers of this new concentrated wealth were able to buy whatever was for sale, at home and abroad. At home, in addition to new businesses, they bought newspapers and radio chains and dominated public schools, universities and churches. Abroad they bought resources, utilities and industries and dominated the governments of weaker countries.

7 Through the years from 1870 to the present moment, the control of United States political and social institutions passed into the hands of the same self-perpetuating oligarchy which operated mines, factories, railroads and banks. Big business men and their satellites, whose lives were dedicated to the competitive struggle to monopolize wealth and concentrate power, thus became the makers of United States policy.

Thirteen independent British colonies scattered along the Atlantic sea-board, with their population of some four millions, which had organized the United States of America in 1789, have become a federation of forty-eight States, spanning the continent, with a population of 145 million, with an advanced technology, a vast productive capacity, the world's largest navy, a stock-pile of atom bombs and a desire stirring in the breasts of an ambitious profit-power-seeking oligarchy to control, exploit and police the world.

The United States has come to its maturity. The country of President Truman and Secretary of State Marshall is as different from the country of Washington and Jefferson as a mature man is from the schoolboy.

It is impossible to speak of the American way of life as though it were unalterable. Like every other social pattern, the life of the United States is undergoing ceaseless changes which have been greatly accelerated by the inventions and discoveries of the past hundred years.

The American Way of Life, in 1948, is the way developed by social evolution and determined in part by those who now make public policy and shape the patterns of private living,—the business men, their handy-men in technology, advertising, journalism and the learned

professions, the leading politicians, the top-ranking militarists. These masters of America have recently been at considerable pains to define what they mean by the American Way of Life.

The National Association of Manufacturers issued a pamphlet on *The Free Enterprise System* in 1944. Here are its opening sentences :—

The success of an economic system must be measured by the amount of income it enables a people to produce, and by the way that income is shared. The American free enterprise system made this country the most productive and most prosperous nation in history.

Earl O. Reeve, President of the United States Chamber of Commerce, wrote in *Liberty* magazine, January 1948 :—

Modern business, in America especially, has made almost a fetish of change and progress....It refuses to be fenced in by theory or formula in its search for a greater level of production and sales.

The Cities Service Company, operator of public utilities, inserted an advertisement in *The New York Times* of January 2, 1948, in which it specified the characteristics of the American Way of Life :—

What country has virtually all other countries knocking at its lunch boxes and safety deposit boxes? What country is expected to help feed most of Europe—and still maintains the world's highest standard of living at home? What country out-produced all other economic systems in World War II, not to mention World War I? What country's monetary system is recognized throughout the globe as the only real yardstick of value today? What economic system has produced for its everyday citizens more automobiles, more bathtubs, more telephones, more hospitals, more schools—more proteins, more fats, more starches—than almost the rest of the world combined? What economic system provides freedom of speech, freedom of the press, freedom of assembly, freedom from undue search and seizure, freedom to travel, freedom to vote, freedom to worship?"

Burlington Mills, a large textile manufacturing concern, advertised in the January 2, 1948, *New York Times*:

America has more passenger cars than the rest of the world put together—far more bathtubs, and many more radios. It's that way with clothes or food or almost any comfort, convenience or necessity you can mention.

These descriptions of the American way of life have certain characteristics in common: (1) They emphasise bigness and "manyness," (2) mainly of commodities, (3) and measure success in terms of the quantity and variety of material possessions, (4) with passing mention of freedom,—particularly freedom of business enterprise.

One must raise two questions about this description of the American way of life. First, is it true for all Americans? Second, is it peculiar to America? Obviously, the low-income group in the United States, poorly housed and badly fed, and the racial minorities, subject to segregation and discrimination, are

not among its beneficiaries. As for its uniqueness, the competitive struggle for wealth and power has been carried on in every commercial culture. It might with equal justification be called the Venetian Way, the Dutch Way, the French Way or the British Way of Life.

White Europeans have taken over the land of North America and have converted its resources into a flood of commodities. The United States is fabulously rich. It also spends more on military preparations than any other nation. Its citizens are surrounded by public enterprises such as highways, schools and hospitals and by privately owned gadgets—automobiles, telephones, radios, electric refrigerators. But are bigness and manyness a sound measure of success? What will happen to a nation whose public policy is being made by big business men for whom the main aim is self-enrichment?

There is an old saying that men cannot serve God and Mammon. Production and sales, automobiles, telephones and radio sets, economic ascendancy, social convenience and political dominance are all of the tribe of Mammon. The American way of life, as described by its noisiest advocates, is a mammon-way.

Descendants of the early white settlers have made their choice. They journeyed, with their social ideals, to a rich continent. Their ideals have been smothered under the flood of commodities which a mass-production technology has poured over the United States. Godliness met mammon front to front on the North American continent. Mammon has won the first round of the contest. There is no longer a serious question as to whether the American way of life is a way in the service of God or of mammon. *The issue which confronts the American people today is a simple one: Can man serve Mammon and survive?*

The problem has several aspects: (1) Can an economy based on a competitive struggle for profit avoid periodic depressions which become longer and deeper, until occasional and partial economic paralysis gives way to chronic and complete paralysis? (2) Can a nation whose policy makers are dedicated to a competitive struggle for profit and power avoid recurring wars which become progressively more total until they develop into permanent war? (3) Can permanent war, waged with the products of the laboratory and the assembly-line, avoid self-liquidation? (4) Can a people living under the shadow of chronic depression and permanent war avoid escapism and cynicism? (5) Can human beings devote the major part of their time, energy and attention to production, sales and a multiplicity of things except at a price of frustration, despair and ultimate self-destruction?

The American way of life, measured in terms of wealth and power, is a flamboyant success. Measured in terms of human unfold-

ment, growth and fulfilment, it is a tragic failure. In reality it is a way, not of life, but of death: the death of creativity, of aspiration, and, finally, of hope.

The reason? Man cannot live by automobiles and radio sets alone. When he sets out to serve Mammon he writes his own death-warrant, and with it the death-warrant of a social pattern built around a competitive struggle for wealth and power. The life-death process may extend over many centuries or it may be compressed into a few generations, but it is as inexorable as any other cause-effect sequence.

SCOTT NEARING

A MESSAGE TO INDIA

An article by Louis Fischer, the friend of Gandhiji and of India, has been brought out by the International Book House, Bombay, as an effectively illustrated brochure, *I Lived with Gandhi.* All the profits from its sale at Re. 1/8 will go to the Mahatma Gandhi Memorial Fund, and we wish it very wide dissemination. It contains a message which the world in general and Indians in especial need to have reiterated, lest the tremendously costly lesson shall have been taught in vain.

In bringing out this brochure the International Book House has rendered no less of a service to the country than when it brought out at the risk of Government displeasure its provocative books on freedom when freedom for India was still a dream.

For Mr. Fischer brings out not only the genuine and unassuming greatness of Gandhiji, but also his sympathy with all men and with every creed. He had declared on November 21st, 1947, at his New Delhi prayer meeting :—

> I can detect no inconsistency in declaring that I can, without impairing the dignity of Hinduism, pay equal homage to the best in Islam, Christianity, Zoroastrianism and Judaism.

Mr. Fisher drives the point home, the point that Indians at the present day need to recognise and to keep in mind :—

> Gandhi taught that all men are brothers. Then surely religious men should be brothers, and a religion or church which nurtures hatred for members of other churches defeats its purpose and might just as well not exist.

He suggests that the prayer meeting of January 30th may teach the followers of Gandhiji "the greatest lesson that he would have wished to leave with them: Violence and hate of fellow countrymen who are different spell death for all that is good." And he adds that if that lesson is learned it will prove India's salvation and set an example the world will never forget.

UNTO THE TRUTH

[**Shrimati Lila Ray's** striking article "According to His Work: What Is Implicit in the Spinning-Wheel?" which we published in October 1944 and her moving tribute to Gandhiji in our March 1948 issue, "A Father Who Lived True," will have prepared many of our readers for the stimulus to heart and mind from this cogent analysis of his lifelong experiment with Truth and of its implications, more drastic perhaps than a spent and harried world will want to face.—ED.]

To this end was I born,
And for this cause came I into the world
That I should bear witness unto the truth.

JESUS

I simply want to tell the story of my numerous experiments with truth, and, as my life consists of nothing but those experiments, it is true the story will take the shape of an autobiography.

GANDHI

"What is truth?" asked Pilate when Jesus had made his statement. "Truth," answers the nineteenth-century pragmatist, William James, "is only the expedient in our way of thinking, just as right is only the expedient in the way of our behaving." True ideas, he says, are those we can assimilate, validate, corroborate and verify. False ideas are those we cannot. Full truth is for him the truth that energizes and does battle. Kant found truth only in experience. To Croce the truth is absolute and at the same time relative, more relative than absolute, and there is a necessity for continuous criticism and self-criticism to increase and renew it with the life that grows and is renewed. St. Thomas Aquinas thought truth must be the last end of the whole universe, the last end of each thing being that which is intended by the first author or mover of that thing. Bertrand Russell writes in his *History of Western Philosophy*:—

Truth, as conceived by most professional philosophers, is static and final, perfect and eternal; in religious terminology it may be identified with God's thoughts and those thoughts which, as rational beings, we share with God. The perfect model of truth is the multiplication table, which is precise and certain and free from all dross.

The knowledge of that truth which is the source of all truth, which relates to the first principle of being of all things, was considered by Aristotle to be the First Philosophy. Confucius was a cheerful agnostic empiricist and there is a Chinese saying which declares that human reason is incapable of comprehending the truth in its entirety. The

school of thought which stems from Heraclitus through Hobbes and Schopenhauer to Nietzsche, Fichte and Hume concludes that, since human reason is incapable of discovering the truth, truth as an objective, impersonal reality does not exist. We invent a "truth" to satisfy the needs of our nature and to add to our efficiency in practical life. No philosophy, in their opinion, is completely disinterested and our need to know disinterested and absolute truth is illusory and artificial, for the love of truth is always mingled to some extent with the need, consciously or unconsciously felt even by the noblest and the most intelligent, to justify a given form of personal or social conduct.

Indian philosophy agrees that the untrained reason is incapable of comprehending truth in its entirety but regards the truth as the foundation of reality. The Indian seeker of truth therefore has to enter upon a course of rigorous training, even as the modern athlete, in imitation of the Greek, trains for the Olympian games. The truth-seeker's period of training comes to an end only when he achieves the fitness and skill that win him a full knowledge of the truth and a mastery over his intellect comparable to the mastery of the champion athlete over his muscles, an event which brings with it full freedom and ease of spiritual movement, *moksha*. Gandhi, being an Indian, was brought up in this belief. Many of his acts and habits which to foreigners may have appeared eccentric or sensation-mongering, in the nature of political stunts, were in fact nothing of the sort, being intimately connected with this self-imposed training.

Gandhi's interest in truth was intensely realistic and as practical as the pragmatist's. Like James, he felt it should energize and do battle. Not only that, he thought that battles could be won by means of it far more effectively than by means of falsehood. And Gandhi aspired to win those battles and to set right the wrongs of the world. "What imparts truth to the known and the power of knowing to the knower is what I would have you term the idea of good," wrote Plato. In order to implement this good, Gandhi knew that it was necessary that he should not segregate his thought from his life. Putting into practice the relativist theory of Croce, he sought to keep his thought squared with the truth and his life squared with his thought by the continuous and stern criticism and self-criticism of which his autobiography is the evidence.

Truth was also a social activity to Gandhi, a force that grew greatly in actual struggle with the concrete problems of living, social, political, economic and individual. In this he was akin to the Leftist thinkers of the present century; it was the secret of the attraction which many Leftists felt for him. He differed from them in one important detail —in the means permissible. Having set out to follow truth wherever it

might lead him he often embarked upon courses of action the results of which it was impossible to know in advance. His experiences led him to believe that the results, however unpredictable, were most likely to be satisfactory if the means employed to achieve them were satisfactory. Out of evil good may or may not come; out of good can come only good.

What first made truth good in the eyes of men, writes Bertrand Russell, was the manner of its practical working. Gandhi knew that truth should be of the greatest practical utility in all worldly as well as spiritual affairs. His experiments were directed to finding methods of making it so. When an experiment failed, as in Rajkot, he did not, in the manner of some of the modern European philosophers, rush to the conclusion that his hypothesis was false. He blamed the experiment itself, scrapped it, and in due course started another. All his life he strove to make a precise and exact connection between abstract, perfect truth and practical, experimental truth. The planet Pluto was known to exist for many years before scientists actually located it with their telescopes. Just so Gandhi knew the forces of truth to be present in human nature and to be of enormous, almost incalculable, potency. His experimenting was one long, unremitting endeavour to split the atom of human indifference and so to release those forces. *Ahimsa* and *satyagraha* were means to this end.

As we have seen, Gandhi worked in a genuinely scientific and philosophic spirit. He refused to distort the truth to justify any personal or social conduct, took irrevocable decisions time and again, and never shrank from the obloquy of public exposure or set up specious theories to justify or to conceal his failures. "Truth," he said, "has nothing to hide." Whenever he discovered himself to be on the wrong track, as in 1919 when the Rowlatt Act agitation was started or when, after the Bombay riots, he stopped the Civil Disobedience due to begin at Bardoli, and again in 1922 after Chauri Chaura, he never hesitated to retrace his steps, to confess and to do penance for his error, and to start all over again, to the delight of his enemies and the consternation of his friends. Herein lies the basis for the charges of inconsistency, baffling unpredictability and even political unreliability that have at various times been made against him. He consciously and deliberately took up a disinterested attitude to truth and never began any action that might be construed to be to his own exclusive advantage. Hinduism has had no severer critic and how exacting were his demands on himself many who lived near him testify.

Gandhi's experiments were experiences in the Kantian sense, for his life was his laboratory. With modern thoroughness he set about fitting it to his work. First, he threw away all the bric-à-brac of

prejudice, sentiment and habit which tend to adhere to a human being, encrusting and encumbering him. Cleansed and opened, his life became airy, sunny and spacious. Next, like a runner at the starting tape, he stripped his living down to bare, stream-lined essentials. Then he tested and retested, observed, corroborated and verified, continually referring his tenets to the visible, material world for proof or disproof. By using the technique of simplification and abstraction the scientist has succeeded to an astonishing degree in understanding and dominating the physical world. Gandhi, by the same technique, strove to understand and act upon the whole environment of man, including the moral and spiritual parts which have been deliberately excluded from the realm of science. His was not so much experimental thinking as experimental living. What was Gandhi's life but a truth process completed ?

Gandhi's absorption in concrete problems of living left him little leisure to devote to the intricacies of theological and philosophical discussion. He pursued the modern tendency to emancipate the problem of truth from all such entanglements and to give it logical independence. His philosophy was not so much his life-work as a by-product, a sort of running commentary on the many causes he successively championed. It has to be extracted from his voluminous writings on these causes or inferred from the courses of action he chose in particular instances. He was, like Jesus, most unorthodox in his beliefs and in his methods, and he preferred, as Jesus preferred before him, to deal with concrete solutions to concrete problems rather than to indulge in the vagaries of theoretical controversy. Jesus did not argue ; he healed. Gandhi likewise did not argue ; he took curative measures and taught us preventive ones. "My religion is to serve," he said to one importunate questioner who sought to pin him down to a creed. "I do not worry about the future." Endowed with an all-embracing sympathy he was broad-minded and tolerant but not indulgent or lenient to licence. For his prayers he chose verses as universal in their ethical significance as he could find, verses from Hindu, Mohammedan, Christian and Zoroastrian scriptures. Aldous Huxley describes this sort of ethic in his *Ends and Means* :—

> The ethical doctrines taught in the *Tao Te Ching*, by Gautama Buddha and his followers on the Lesser and above all on the Greater Vehicle, in the Sermon on the Mount and by the best of the Christian saints, are not dissimilar....Among human beings who have reached a certain level of civilisation and personal freedom from passion and social prejudice there exists a real *consensus gentium* in regard to ethical first principles.

It was upon this ethical basis that Gandhi built his practices. Yet truth was for him, as it was for St. Thomas Aquinas, literally God.

"Truth is God," he said, "and the way to find him is Non-Violence.... I tell you if all the world denied God, I should be His sole witness." He could go farther, however, and he would have agreed with John the Scot when the latter wrote:—

> Dionysius is right in saying that no name can be truly asserted of God. There is an affirmative theology, in which he is said to be truth, goodness, essence, etc., but such affirmations are only symbolically true, for all such predicates have an opposite, but God has no opposite.

John the Scot's realism approaches the realism of the Upanishads.

Gandhi found no reason, experimental or theoretical, to reject the concept of a truth dependent on facts outside human control or to think the truth should not be true, absolutely, in advance of and apart from, its utility. Philosophy was for him, as it was for Plato, a kind of vision, a vision of the truth. For Gandhi, truth was also a matter of experienced knowledge, not of speculation. His simplicity, his clarity and his humility not only repel the woolly-headed romantic but confound the hair-splitting philosopher. With simple directness he cut the Gordian knot of the tortuous apologia of theologians. In a world where thought has largely become nodalized round two basic conceptions, the idea of the superiority of the few with its accompanying contempt for individuals *en masse* and the idea of the ultimate sanctity of the human personality, man's innate human goodness, Gandhi unhesitatingly chose the latter, like Marx and Rousseau before him. With Neitzsche and his superman, Fichte and his self-seekers, Gandhi had no sympathy.

Lost in the labyrinths of our modern philosopher-Dædaluses, we have all but been devoured by the Minotaur of Unreason. Gandhi has given us the guiding thread by means of which we can slay the monster and safely extricate ourselves. He has fused the Indian certitude of spiritual knowledge with the Western spirit of scientific inquiry, achieving universality of appeal. There is something in him for the pragmatist, the agnostic, the theist, the relativist, the mathematical philosopher and the Leftist; each can accept him though their reasons may differ. Through his life Gandhi reunited the abstract and the practical, the objective and the subjective; the theoretical and the experimental, and in doing so he reunited the conscience and the heart. He has given us what Bertrand Russell declares to be the most pressing need of our time, a philosophy "capable of coping with men intoxicated with the prospect of almost unlimited power and also with the apathy of the powerless." Who in history has been more apathetic and powerless than the Indian peasant, listless, half-fed, ignorant chattel of the ages? Who in history has been more intoxicated with power than Britain at the height of her Empire's glory? Gandhi successfully coped with both.

In him we have the synthesis of saint and revolutionary for whom Koestler calls in his book, *The Yogi and the Commissar*.

The world now has an ideology and a method of warfare capable of dealing with its problems more effectively than chemical warfare, for its chemistry is the chemistry of the human heart. In giving it to us Gandhi has forced upon us an option. We must either accept or reject it. The decision cannot be avoided or put off, being based upon a complete logical disjunction of two ideologies, the ideology of unreason and the meaninglessness of human life, and the idea of the essential sanctity of all life. If we accept, we redeem the twentieth century from ignominy and make it remembered as the century which at last succeeded in bringing peace on earth. If we reject it we leave that honour to another time and another people.

LILA RAY

SANITATION, NOT IMMUNISATION

The announcement by the Director-General of Health Services, Dr. Jivraj Mehta, Prime Minister-Designate of Baroda, that he would be appointing a Committee on Environmental Hygiene to examine the question of health in India, and to suggest ways and means to improve it, was most welcome. Health is basic to any country's prosperity, and India's health debit columns are depressingly long. Dr. Mehta's proposal gets at the root of the matter and his terms of reference should ensure against the side-tracking of this investigation into special pleading for the fallacies of immunology. Dr. Jivraj Mehta pointed out the necessity for marshalling an army of trained workers for all-round uplift of the village from the point of view of health and sanitation. A good water supply must be provided, and also drainage for the town and for near-by swamps. Houses must be built on hygienic lines, streets and parks provided, etc. But when the village has been made a model in all these respects, the stage will only have been set for the real effort, which is to make the people sanitation-minded. Western experience has proved that carrying the slum mentality into the model tenement results in the reproduction of slum conditions. The principles of hygienic living have to be imparted by sympathetic demonstrators living in the people's midst, and by the physicians whom any plan for health improvement must try to distribute more widely throughout the country.

Hygiene and sanitation form one of the important approaches to the public health problem, and, though the latter will be adequately solved only when economic rehabilitation has made possible also a disease-resistant diet for India's millions, we have great hopes of the diagnosis and the recommendations of Dr. Jivraj Mehta's Committee on Environmental Hygiene.

THE HISTORICAL VALUE OF THE PURANAS

[The value of the Puranas in the making of history, of which **Dr. D. R. Patil,** Director of Archæology in Gwalior State, writes here, is a topic on which much could be written from different points of view. We invite our readers' attention to the Note which follows this interesting article.—ED.]

The love of the past is the most deeply rooted sentiment of mankind. There is a peculiar fascination in thinking of the days that are no more, a fascination displayed even by the most primitive peoples who have preserved the history of their illustrious ancestors through folk-tales and folk-songs. In more developed societies there came into existence a separate profession of bards and minstrels with whom revival of past memories was a practical calling. It is largely to them that we in India owe the existence of a mass of traditional literature comprising the great epics and the Puranas, which have been rightly regarded as great heritages from our ancient culture.

The conception generally held about the Puranas is that they are religious and mythological works full of myths and legends entwined with a good deal of sectarian propaganda. It is true that the contents of all of them are, on their face value, repellent to the historical mind ; but it has now been fairly recognised by the scholarly world that they do contain germs of certain historical facts which are not available from any other sources known to us. It must also be remembered that the word *purana* means *ancient ;* the orthodox belief is that what is said in them refers to what had actually happened; thus they are regarded as authentic works on ancient history. How far this is true it is intended to discuss here very briefly.

Now in the Vedic literature we get references to *Gathas, Narasamsis, Itihasas, Puranas* and *Akhyanas, i. e.*, ancient tales and songs, implying thereby that *puranas* in some form (not to be confused with the extant works) did exist even in Vedic times. In the *ashvamedha* or horse sacrifice described in the Vedic texts, there used to be a regular programme of recitation of ancient ballads and songs by the minstrels or bards at the royal courts. There is an interesting statement by the great Vedic king Janamejaya that "never could he feel satisfied unless he heard about the deeds of his great ancestors" (*na hi tripyami sarvesham shrinvanash charitam mahat*). It might be mentioned here that some of the admittedly ancient Puranas relate their beginnings to an *ashvamedha* sacrifice. Thus there is no doubt that even in Vedic times attempts were made to

preserve historical traditions, mainly through the institution of bards and minstrels, though there probably did not then exist any definite work or works bearing the name of a particular Purana, as in later times.

In the subsequent period of the Sutra literature, however, it appears that the Puranas had come to be known as a species of literature. Not only does the *Gautama-Dharma-Sutra* refer to "the *Purana*" but the *Apastamba-Dharma-Sutra* actually quotes from a text known as the *Bhavishyat Purana* which undoubtedly was not the same as the Purana of that name handed down to us. Thus by the fifth century B. C. there existed some Purana texts, but in what actual form it cannot be stated for certain, as the contents of the existing Puranas do not seem to have been covered by the references in the Sutras.

According to Dr. D. R. Bhandarkar, there had already sprung up a school of history known as the Aitihasikas in the time of Yaska and it had become both extensive and compact in the days of Kautilya (300 B. C.). In his famous work, the *Arthasastra*, while referring to the education of a prince, Kautilya enjoins upon him to listen to lectures on Itihasa every afternoon. This Itihasa included six topics, *Purana*, *Itivritta*, *Akhyayika*, *Udaharana*, *Dharma-shastra*, and *Artha-shastra*. At one place he recommends that a Minister by quoting from a Purana and Itivritta should bring the misguided king to the right paths. Thus it appears the Puranas known to Kautilya were more historical than mythological and sectarian as they are now.

There is, however, a theory propounded by the English scholar Pargiter that the original historical literature of ancient India developed out of the traditions handed down by the royal bards through their ballads and songs which in course of time got into the hands of the Brahmins who, in his opinion, had little regard for historical facts. When and how this transition took place has not been definitely ascertained as yet, but it is certain that in the days of Kautilya the Puranas were still largely historical. There is, however, unassailable evidence that in the golden age of the Guptas, *i. e.*, in about the fourth century A. D., some of the ancient Puranas which then existed had come to be in the form in which they now exist. At the hands of the Brahmin redactors these texts appear to have suffered a great deal; for they were now harnessed to do propaganda for the various sects to which they were individually attached. It is this fact in the history of this traditional literature that is responsible for the contents of many of the Puranas as they are now extant.

It appears that, before these ancient texts passed into the hands of the redactors, their contents largely conformed to the well-known five characteristics or the *Pancha-lakshanas*, the themes or contents of

a Purana, properly so called. These *lakshanas* are: *Sarga* (creation), *Prati-Sarga* (secondary creation), *Vamsha* (genealogies), *Manvantara* (the various periodical divisions), and *Vamshanucharita* (narrations incidental to the genealogies). The Puranas known to Yaska, the Sutras and Kautilya very probably dealt with these only. It should be noted that none of the existing Puranas strictly conform to these characteristics. A few of them, such as the *Vayu*, the *Vishnu*, the *Markandeya*, the *Brahmanda* and the *Matsya Puranas* certainly deal with these but at the same time they also contain extraneous material not properly concerning the *lakshanas*. In the orthodox estimation there are eighteen *Maha-Puranas* besides a large number of *Upa-Puranas* which deal entirely with mythological and religious subjects having not even the slightest connection with the *Pancha-lakshanas*. Now the question arises, how far are we to rely on these texts for the unfolding of our ancient history?

The history of the development of these texts itself offers the surest clue to the reliability of their evidence. A close study of the important Puranas mentioned above will show that broadly their material can be divided into three distinct categories, *viz.*, the archaic survivals, the ancient material, and the later accretions. The archaic survivals are noticed mainly in the chapters dealing with the genealogical lists corresponding to the *Vamsha* sections of the *Pancha-lakshanas*. Though these lists have also suffered at the hands of the redactors, there is no doubt that for the political history of pre-Mauryan India, with regard to which no other satisfactory evidence is forthcoming, they supply very valuable information. A pioneer attempt has already been made in this direction by Pargiter in his well-known work, *Ancient Indian Historical Tradition*. Unfortunately archæological data have not so far been made available to supplement the information given in this tradition as in the case of the traditions embodied in the Homeric and Biblical accounts.

These archaic survivals will be generally found to be coeval with the similar material of the Vedic literature and they largely relate to some aspects of political and social history and to certain facts of material culture. For example, the references to the primitive custom of *Niyoga* or levirate are found in some of the ancient Puranas in such a form that even the earliest of the *Dharma-Sutras* of the sixth to the seventh century B.C. would not have viewed them with favour. It is, indeed, significant that only such facts of material culture as are reflected in the Vedas, *e.g.*, the overwhelming predominance of the use of war-chariots and the bow, or the most favoured plants and animals of the Vedas, should be found in the genealogical lists where alone the archaic survivals are noticed.

"The ancient material" of the

Puranas is contained in some of the legends which have developed round the historical figures, mainly through the efforts of the bards and partly in the portions dealing with the theories of creation and the various Manvantaras. Though these portions of the texts have also undergone many modifications, still from the point of view of cultural history they are very valuable in giving us some idea about the ancient beliefs and practices. It has been found that for the history and development of social, political and religious institutions they supply very valuable and reliable data. For example, on matters such as political institutions like the Sabha, the Samiti, and the Paura-Janapada, and the various theories of kingship, this material gives very interesting information.

"The later accretions" make up the real bulk of the individual Puranas. It is here that the redactors have made their influence felt. These accretions or additions were made from time to time and though, in the case of the Puranas which we have termed above "ancient," the process had stopped in about the fifth or the sixth century A. D., it still continued with regard to the others, some of which had been amassing material right up to the sixteenth century A. D. A substantial portion of these accretions pertains to the various sects of Shaivism and Vaishnavism and the religious practices connected with them. They give the individual Puranas their distinctive characteristics and religious importance. To a historian they are of great importance for tracing the history and development of the particular sects on which much of modern Hinduism is based. A thorough and critical study of them is certainly very important for the proper understanding of modern Hindu culture.

D. R. PATIL

A NOTE ON THE ABOVE

Such an attempt as Dr. Patil makes in the above article to evaluate the Purânas as historical sources is to be welcomed, pointing the way as it does to more intensive search for the groundwork of truth which it cannot be doubted the great Purânas still contain, however mutilated they may have become.

It may be questioned whether the genealogies exhaust the "archaic survivals" in the eighteen *Maha-Purânas*, and even the genealogies themselves hold many secrets, according to Madame H. P. Blavatsky, a most careful student of the Purânic lore.

In their dead letter, the Purânas, she concedes, read as "an absurd tissue of fairy tales," but can that be their only sense? As she writes in *The Secret Doctrine* (II. 253):—

> Were the highly philosophical and metaphysical Aryans—the authors of the most perfect philosophical systems of transcendental psychology, of Codes of Ethics, and such a grammar as Pânini's, of the Sankhya and Vedanta systems, and a moral code

(Buddhism), proclaimed by Max Müller the most perfect on earth—such fools, or children, as to lose their time in writing *fairy tales;* such tales as the Purânas now seem to be in the eyes of those who have not the remotest idea of their secret meaning?

Is it not far more likely on every count that, as she says, there is not a statement in them which does not have several meanings and does not apply to both the physical and the metaphysical worlds? None of them, she declared, any more than the many other sacred records which have the same origin, are

meaningless and baseless stories, invented to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition. (*The Secret Doctrine*, II. 410)

When the Purânas were written, she declares, "the true meaning was clear only to the Initiated Brahmins, who wrote those works allegorically and would not give the *whole* truth to the masses."

All this is very puzzling to one who is unable to read and understand the Purânas except in their dead letter sense. Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy work hides and conceals entirely any spring for opening it, and thus makes the unintuitional believe it has not, and cannot have, any opening in it. Still the Keys are there, deeply buried, yet ever present to him who searches for them. (*Ibid.*, II. 585)

To quote a few more passages from the same author's works which throw light on the nature of the treasure of knowledge that lies concealed in the purposely garbled account in the Purânas.

There is more wisdom concealed under the exoteric *fables* of Purânas and Bible than in all the exoteric *facts* and science in the literature of the world, and more OCCULT true Science, than there is of exact knowledge in all the academies. (*Ibid.*, I. 336)

...the Purânic writers have ingeniously interwoven allegory with Cosmic facts and human events....The great "Wars in Heaven," in the Purânas...relate to Heaven and Earth, and have a double and often even a triple meaning, and esoteric application to things above as to things below. They relate severally to astronomical, theogonical and human struggles; to the adjustment of orbs, and the supremacy among nations and tribes. (*Ibid.*, I. 202)

...the ancients knew as well, and better, perhaps, than the moderns do, astronomy, geognosy and cosmography in general. (*Ibid.*, II. 534-5)

The Purânas on the one hand, and the Jewish Scriptures on the other, are based on the same scheme of evolution, which, read esoterically—and expressed in modern language, would be found to be quite as scientific as much of what now passes current as the final word of recent discovery. The only difference between the two schemes is, that the Purânas, giving as much, and perhaps more attention to the causes than to the effects, allude to the pre-Cosmic and pre-Genetic periods rather than to those of so-called Creation.... (*Ibid.*, II. 251-2)

...he who reads the Hindu Purânas—its allegorical exaggerations notwithstanding—will find them quite in accordance with physical Science....in the *Purânas* one may find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy tale-like allegories, would show that modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in the ancient Science, and were known to the philosophers in their general features, if not in such detail as at present!

Purânic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises, will prove that the modern theories of the progressive condensation of nebulæ, nebulous stars and suns, with the most minute details about the cyclic

progress of asterisms—far more correct than Europeans have even now—for chronological and other purposes, were known in India to perfection.

If we turn to geology and zoology we find the same. What are all the myths and endless genealogies of the seven Prajâpati, and their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other? (*Ibid.*, II. 252-3)

In this diagram of avatars we see traced the gradual evolution and transformation of all species out of the ante-Silurian mud of Darwin and the *ilus* of Sanchoniathon and Berosus. Beginning with the Azoic time... we pass through the Palæozoic and Mesozoic times, covered by the first and second incarnations as the fish and tortoise; and the Cenozoic, which is embraced by the incarnations in the animal and semi-human forms of the boar and man-lion; and we come to the fifth and crowning geological period, designated as the "era of mind, or age of man," whose symbol in the Hindu mythology is the dwarf—the first attempt of nature at the creation of man. (*Isis Unveiled*, II. 275)

...Just as in old alchemical works the real meaning of the substances and elements meant are concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of fire) concealed in the Vedas, and especially in the Purânas, under allegories comprehensible only to the Initiates....Science has no speculations to offer upon fire *per se*; Occultism and ancient religious science have. This is shown even in the meagre and purposely veiled phraseology of the Purânas, where (as in the *Vâyu Purâna*) many of the qualities of the *personified* fires are explained.... Now all this shows that the writers of the Purânas were perfectly conversant with the "Forces" of Science and their correlations; moreover, with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are unknown to physical science now. (*The Secret Doctrine*, I. 520-1)

The more intensive study of the Purânas, then, to which Dr. Patil's essay points the way, the correlation of the varying accounts and the attempt to discover their hidden meaning with such keys to universal symbolism as Madame Blavatsky has given in her works is a most promising and hopeful line of investigation.

A STUDENT OF THEOSOPHY

ART—THE UNIFIER

By way of perpetuating the good results in increased tolerance in viewing strange manifestations of human genius, which might be anticipated from the International Exhibition of Indian Art at Burlington House, Dr. Mulk Raj Anand puts forward a constructive suggestion in his beautifully got-up *Mārg*, Vol. 2, No. 2. He proposes in a signed "Letter to an Englishman" (Lord Listowel) that a Central Museum for Oriental Art be established in London and an equivalent Museum for Western Art at Delhi. The value of such Museums for the presentation of the best artistic achievements of East and West, respectively, would be tremendous, not only for the broadening of popular appreciation but for the fecundating of the creative urge. Such fecundation is very far from sterile imitation, and an enriched art expression in both West and East should be favoured by such permanent collections.

We agree with Dr. Anand as to the desirability of "a self-conscious synthesis of values" for a united world. He writes that

> we would like to integrate our age-old tolerance with democracy as it is really believed in and practised by the best minds of Europe. We would take the machine from the West but we want to control it by emphasising the dignity of man and his precedence over the tools which he uses....We would, in fact, wish to relate the humanisms of the European renaissance, which burgeoned in the arts, literatures and sciences and are the real content of Western civilisation, with our own older and newer humanisms.

THE MYSTIC ELEMENT IN POETRY

[It is an interesting analysis of a fascinating subject that we are given here by **Mr. Francis Berry** of the Department of English Literature in the University of Sheffield, himself a poet with several volumes to his credit. His *Murdock and Other Poems* was recently published. The relation between genuine mysticism and immortal poetry is close indeed. The heart quality is common to both. The ability to express in words what the mystic experiences of Reality produces poetry that has a perennial appeal and that uplifts as well as purifies.—ED.]

Poets explore. They "voyage through strange seas of thought, alone" or rather, not so much seas of "thought" as a compact of thought, imagination, desire and ambition; and not always "alone" —at least not at the outset of their careers.

Poets explore. They venture into fields of sensation and speculation untrodden previously, and—because untrodden—unpossessed by the human mind. The human mind has its own safe frontiers within which it is comfortable and with which it is familiar. The poet may at first drive and chart his individual paths within the public ground, but, since he is avid for the forbidden and the precarious; since objects within the public frontiers are approached, considered, and finally possessed in the complete possession of articulation owned in and through poems; he later abandons the common possessions. For him "what's won is done, joy's soul lies in the doing" and he—impatient with his stale property lying within the known circumference—makes breaches and goes out—and on—alone. There he finds the necessary novelty, winsome and a challenge, until that in turn is expressed. In the act of expression novelty has served its purpose, becomes no longer such, is useless, is to be thrust behind him with the rest of the past. But he was a pioneer, and what for him is a tedious tract in the rearward remains for the rest of us out of bounds or, at best, a province scarcely annexed and of doubtful virtue. The bulletins concerning the nature of this province are sent back by the single pioneer in the form of poems and we regard them with suspicion. To many it seems outrageous that a man should ask them to travel with him—vicariously, in the poem; it seems to them outrageous that they should be compelled to enlarge their own bourn which also is the public one, to accommodate new provinces, especially since their natural features, besides being strange or aggressive in themselves, modify the known landscape by their contiguity; the new enormous mountains, lifted over a familiar blank horizon,

cast shadows on the homely valleys, inflict a new play of light within previous unspoilt and secure preserves. Thus poets distend the circumference of the common human mind. They go first, record their findings and with slow, indignant acquiescence the common mind expands to receive the new lands within its embrace.

But it may be said that philosophers are likewise responsible for the enlargement of mind; that they singly, and at intervals through history, have created new views, new illuminations of life, which the mass, coming after, has made its own. Yet, in so far as they are pure philosophers, this is scarcely so. Rational speculations, like new geometrical theorems, may be demonstrably sound and still the mind, the whole mind, will be unsatisfied. Everything except intellect—instincts, intuition, imagination—will be sceptical. The intellect, working by itself, may be convinced by philosophic or scientific theories, but the rest of each man is inclined to say "I agree, so what?" The new possession is so partial in its appeal as to be hardly a possession or any advance.

This is not so with poetry. This, beyond all other activities, engages all the parts of man, the most aboriginal promptings as well as the top stratum of intellect. But it not only engages all the parts severally; it integrates those parts: integrates parts which normally live separately, one or other sporadically assuming harmony and subjugating the rest. A successful poem integrates the warring parts of man and, in reading, undergoing the poem, the reader ceases to be an aggregate of parts but becomes, for the moment, a *whole* as the poet became a whole in the act of writing the poem. *Poems both enlarge consciousness and make men whole.*

But the poet, travelling thus outward continually from the known centre, comes in time to his own limits, and perhaps the circumference of those limits is in proportion to his genius. Arriving there, what does he do? He can turn round and re-traverse known land, go back to the centre of his childhood terrain and see home afresh in the light of extraordinary travel; see it again, thus ponderous with experience, with distaste and disappointment, or find in it a second meaning which will sustain enough for new work built on that primitive centre that is both individual and public: thus Traherne.

But, instead of thus re-traversing, he can do otherwise. Having come to the limits of lateral exploration he can abjure it,—disdain earth, and make a vertical attempt.

Now the concluding work of various poets seems to have been created out of one or other of these ways of release from the exhaustion of lateral exploration. Shakespeare's final plays appear to be the work of a man who, having travelled to the furthest lateral limits of any; who having forded the most menacing

rivers; having crossed the saturnine ranges and gulfs, has turned back, crossed again the old landscape, possessed by all of us, and used it once more: but, in so using it, not repeating the former possession of his early work, but seeing it as strange, and as satisfyingly strange, as anything undergone in solitary journey; seeing it indeed in the light of that journey. He thereby made a second and different possession—through his poetry—of the known. He was enabled to do this through the privilege of a journey that was unique and this unique quality of his previous journey is responsible for the new and singularly esoteric overtones in those last plays, which the rest of us can share only by travelling with the poet, step by step, through every play, outwards and thence back. "Home is where one starts from."

The alternative solution is undertaken by W. B. Yeats (and perhaps by Crashaw) in his latest work. Yeats having come to the utmost bounds of his exploration of the natural world saves himself from an impossible repetition by surmounting the natural, by an ascent into his private "artifice of eternity." He reaches Byzantium through "turning and turning in the widening gyre." The natural world of young love-makers, of "birds in the trees" and all other mortal beings, is no "country for old men," and he therefore climbs up out of it to reach, at the head of that tower, his splendid, artificial, unageing and brilliant Byzantium of gold mosaics and artifacts. His heart, "fastened to a dying animal," rids itself of it and attains to a paradise of "learned Italian things." Yeats, in short, "makes a superhuman mirror-resembling dream."

We are not concerned here with declaring which method is the better, or which yields better results in poetry (each must go the way he must go) but both obtain a privilege claimed by the mystic. Yeats, having reached saturation point in worldly sensation, strains above it, is gathered into a supra-natural state where only art abides. This region of "hammered birds and gold enamelling," is one—for Yeats—with the focal-point of all men's and all ages' aspirations to excellence, a fabricated excellence which derides the vision of which it is born by still continuing with unabated glitter of faience after the human propagators of that vision have surrendered to death. But this focal point, where men's highest intuitions of excellence intersect in the guise of mosaic art, is also the extreme point to which God reaches down. This point is the meeting place of man's aspiration and divine unbending. Yeats, in occupying that point, resolutely, and with justice, places himself with the one unchanging principle.

It was fortunate for Yeats's poetry that, in his climb to "eternity," he found the Byzantine "artifice" to symbolise it. Crashaw similarly found in pictorial art and

music the exemplification of his intuition of eternity. Keats found his intuition of eternity in a Grecian urn. "Thou silent form," he says, "dost tease us out of thought as doth eternity." These poets have found in plastic or graphic art their best equivalents for their perception of the ultimate and unchanging principle behind transient phenomena.

But what of Blake in his prophetic books? They are certainly mystical, but are they really successful as poetry? And the poems of San Juan del Cruz?

Indeed, poetry and mysticism are, in a sense, mutually hostile to each other. Even Catholic mystics, bred in a faith which provides more concrete symbols, images, than any other, have attempted to reach beyond image-thinking and arrive at union with the First Cause—a state where images are really not only unnecessary but represent the mundane ballast left behind to promote levitation. It is true that, from their position of union with the Godhead, they speak and have to describe what is indescribable, have to utter a state for which there is no language, and fall back on, therefore, the only terms left them—the images of this world of the most radiant kind, and invested by them with a yet greater, a paradisal, radiance. Yet their literary success can be seriously questioned. Mysticism, forcing itself to speak, perforce looks down and uses images drawn from the world, though it knows them inept for its purpose. They are in fact inept for the purpose for which they are recruited, and that is where written mysticism fails. Wordsworth surely had the frequent exaltation of communion with the First Cause operative behind rocks and streams, yet when he wrote of

> sensations sweet,
> Felt in the blood, and felt along the heart,

and of that blessed mood,

> In which the brethren of the mystery,
> In which the heavy and the weary weight
> Of all this unintelligible world
> Is lightened,

when he wrote this he was confessing his mysticism but he was not writing poetry, nor even using the ineffective image of the professional mystic. His statement remains a prose statement using the abstract terms of prose or philosophy.

The opposition between allegory and symbolism may be instanced to illustrate the mystic's use of images, which may be compared to that of the writer of allegory. The allegorist, aware of his ultimates, proceeded to select worldly images to represent the vices or virtues or qualities of which he was conscious: that (roughly) is the method of the mystic in his use of language. The poet, *qua* poet, on the other hand, works, since modern times, the opposite way. To Wordsworth, when most successful as a poet, a rock or an old, bent man were so impressive that they invaded his being with an *unguessed* significance, so powerful as to set him writing.

Then, as with the symbols of other poets, they grew—in the poems—to be more potent, important and real than their actual prototypes. The old, bent man ceases, in Wordsworth's poems, to be only an old, bent man—though he remains that—but becomes the pitiable, convincing and eternised symbol of aged humanity —of all humanity indeed, since all humanity is conditioned to become like him if left alone by unnatural accident. Here the result is opposite to mysticism. The poet begins with a particular which grows till it assumes universal significance: the mystic begins with a universal and uses a particular to convey his sensation of it. At least, he must do that if he is to describe not merely his feelings in response to the impact of the universal but the universal itself.

Poetry is the most physical of arts. It deals with feelings, but with feelings that are obliged to be embodied if they are to be active in the service of a poem. In the main, the more thoroughly physical the poem, the more compulsive the embodiment, the better. A poem seeks those very ponderable and measurable things that mysticism must strain away from. Poetry is inimical in its essence to generality, vagueness or obscurity; it is a compound of the most rarefied with the most dense and marmoreal. In arriving at such a compound it commences with visible and tangible objects which grow, under the pressure of art, to imply abstract principles—to mean them—usually —without even the consent of the poet. The poet gives "to airy nothing a local habitation and a name" writes Shakespeare, but it is rather the thing named and given a habitat by the poet that grows to imply not "airy nothing" but an abstract, though limited, principle.

FRANCIS BERRY

GYPSIES

A note by Rupert Croft-Cooke on "Gypsy Origins" in the April *Fortnightly* brings out the mystery that surrounds the history of the Gypsies who spread over Europe in the fourteenth century, though the first undoubted reference to them in England is said to bear the date of 1505.

It is the philologists who speak with most authority. A study of all that remains in England of the Romani tongue and on the Continent of its variously corrupted forms, has established one positive fact—that this language owes its origin to India.

Not only is it a language of Sanskrit origin. "It is in fact an Indian language with a still evident likeness to Hindustani." There is no positive evidence as to the race or caste from which the Gypsies came. The theories include a connection with the nomadic tent-dwellers of twentieth century India, whom the modern Gypsies certainly resemble in their silver ornaments and bright clothes, and even in their tent construction; and their being identifiable with the 10,000 musicians who, according to Firdusi, were imported into Persia in the fifth century.

A STRATEGY FOR THE SOLUTION OF THE COMMUNAL PROBLEM

SUGGESTIONS FROM PSYCHOLOGY

[The importance of this subject in the present context needs no brief. **Shri M. A. Venkata Rao,** M.A., formerly of the University of Mysore, brings together in this article a number of constructive hints for supplementing the current efforts to solve the problem of bringing about communal unity. The point of view which he presents may be described as one of "indirect approach." Plenty of contemporary material could be brought forward to illustrate the value of his practical suggestions, but for the sake of brevity and intelligibility our valued contributor has, he writes, refrained from appeal to recent movements, including those in Italy and Germany, as also from excessive technicality. His article was written just a week before the tragic death of Gandhiji.—ED.]

The procedure of the Government, of the Congress leaders and of Mahatma Gandhi in attacking the communal problem has so far been of a *direct* nature. It consists of a frontal assault on the intellectual and emotional fronts. It is sought to mobilise reason and feeling by straightforward appeal. I believe that students of psychology should be able to make a valuable contribution to this all-important question. I wish to indicate what may be called in military parlance the "strategy of the indirect approach" as a constructive suggestion for the solution of the communal difficulty.

The insight expressed in the precept of the teachers of religion that hatred cannot be driven out by hatred is borne out by psychological science. Even concentration of attention and feeling on the attitude to be changed tends to fix the undesirable complex more firmly in the mind. The more we preach that we should not harbour inimical feelings to members of the other community, Muslim or Hindu as the case may be, the more deeply will the associations with Muslim or Hindu be stirred in the mind. The more often the associations appear above the surface, the stronger will be the tendency for them to recur. The larger the number of contexts, historical or social, in which the appeal is enshrined, the larger the number of irrelevant memories aroused. The task of canalisation in the desired direction becomes more difficult. The mind functions by mirroring the object (as the philosophers say) or by reacting to the stimulus (as the psychologists say). To change the content of the mind, therefore, it is necessary to change the object or the stimulus. Then only will the complex begin to dissolve. This is the one effective way to bring about a

lasting " change of heart. " Otherwise the " storm within the breast, " in the recent Gandhian phrase, is only driven underground and becomes a complex, *i. e.*, a diseased knot.

Attention should be diverted from the subject to the object, from the plane of community to the plane of common interest and common work. Otherwise, in trying to fight the fanaticism of the communalist, we are likely to develop the opposite fanaticism of the anti-communalist. On the contrary, we should escape from the plane of communalism altogether. I suggest therefore that in addition to the usual methods of appeal by mass meetings, processions and slogans, we provide a series of activities in which the members of all communities can participate and forget their animosities. To forgive we must forget and to forget there is nothing like shared work and experience. Also, to achieve unity, we must cease to remain conscious of the need of doing so as a problem. The mind must be thrown outside of itself. It should lose itself in work and play. This is the only specific that can cure the " mind diseased. "

It is not difficult to think of appropriate work and play and adventure. There is, first of all, the great and urgent work of providing shelter for the displaced families and persons. It should be possible for voluntary bodies of all communities to offer their services free, or at a nominal rate of pay for the building of homes. Tens of thousands of voluntary workers of all communities and all strata of society may be organised into a building federation. If both Hindu and Muslim volunteers work together to house the displaced persons, the better mood engendered by Mahatma Gandhi's Fast may be canalised into solid achievement. The actual sight and experience of the hostile communities working together and for each other in nation-building activities will fix good-will and render it permanent. The amount of work that each person shall give for the cause is a detail that will have to be settled in the course of the work. The Government should maintain a skeleton staff, provide the finance and sanction the priorities needed in the matter of building materials.

Another activity is the actual growing of food. It should be possible to establish large farms near Delhi and elsewhere. The Government Agricultural Department should run the farms. Volunteers by the thousand may be mobilised to give a few months of free work in the service of the nation. They may be maintained in State hostelries during their stay on the National farms. They will live together in groups composed of the members of all communities. Such fellowship will weaken the tendency to brood over their own grievances. They will work in the open air, engaging in farm operations. They will grow the golden grain not for wages, not for a landlord, but for the Motherland.

It is a mistake to think that the fear motive is all-powerful under all conditions. It is not wise to appeal overmuch to fear, as by the argument that if we do not banish distrust of other communities, we shall lose our freedom and be involved in war and shall be ruined in every way. These disasters may all be highly probable. But the emotions at this basic level are so deeply entwined with the instinct to live that a direct appeal to them will only stir the powerful reaction of defence. The defence-reaction is not easily responsive to reason. It is more charged with pugnacity. The result may be the opposite of what we expect. The admonition "Don't" usually arouses the contrariant reaction—"I will and the devil take you!" Adventure has a great appeal to the primordial instincts of man. Professor William James of America had this in mind when he suggested moral equivalents for war. Voluntary service in peace, engaging in hazardous enterprises like exploring expeditions, mountain climbing or deep-sea diving should be organised to furnish outlets to the zest for adventures.

Another way of instilling an imaginative appreciation of one's land and making it an unconscious foundation of social solidarity is to encourage travelling. Let young and old wander over the entire length and breadth of the country. Let them be led by historians and archæologists. Let brief illustrated booklets about the principal spots of cultural or scenic interest be prepared by the hundred thousand and broadcast. Let a Freedom Train carrying scenic and historical representations with a group of lecturers and writers and film-makers tour the country. And let the organisers be careful to draw talent from all the communal groups in the country.

Camps of a few weeks' duration can be held all over the country. Pictures, photographs, lectures, songs and recitations, games and dramatic performances can all be provided in such a way as to give a bird's-eye view of history and of culture as well as of the position of India in the world in respect of resources and political alignment. Perhaps it is best to keep politics out for the time being. Leaders should visit these camps while they are in session. The Karnatak may organise such a camp and invite the rest of India and other provinces should respond in kind. The idea should release the cultural pride of the provinces and harness it in the service of the country as a whole. The fraternisation thus achieved should be followed up by a system of sending children of one part of the country and one community to stay for a few months in other provinces, with families of differing communities. The appeal to treat the members of other communities as if they were your own people is quite laudable but too abstract. The feeling that does not find practical expression soon vanishes. And several experiences of such vanishing will breed a deadly

cynicism. If, on the other hand, Hindu families in large numbers undertake to play the host to a few Muslim children and large numbers of Muslim families take a few Hindu children under their care for a few months, the abstraction and the futility will disappear. The relation will become human. It is not for nothing that Mahatma Gandhi brought up a Harijan girl as his daughter.

Finally I want to propose a congress or an association for "Indianisation." A special institution may be founded for the purpose of carrying out such a constructive programme on an unofficial basis, though with Government aid and patronage. Once the larger purpose obtains an institutional character, a substantial amount of work will be turned out every year. And the work of nation-building will pass from the phase of passing emotion to that of fruitful work.

M. A. VENKATA RAO

ASOKA AND INDIAN VILLAGES

Asoka : Emperor of India : An Appreciation, by Hilda Seligman, is an attractive recent brochure most appropriate today.

Religious fanaticism was rampant in Asoka's day as it is now and his prescription of Dharma and mutual tolerance cannot be improved upon. Asoka stressed that

> a man must not do reverence to his own sect, while disparaging that of another man, without reason....By acting contrariwise, a man is doing disservice to the sects of others and hurts his own sect.

He preached through his envoys, and on rock columns still eloquent today, the moral qualities which do not differ between creed and creed and which make for the "security, self-control, peace of mind and joyousness" which he desired for "all animate beings."

The brochure is available from Arthur Probsthain, 41, Great Russell Street, London, W. C. 1, at 2*s*. All the proceeds from its sale are to go to the Skippo Fund for providing mobile health vans for the isolated Indian villages, "in memory of Asoka the Great and the great Mogul Emperor, Akbar," a generous and noble gesture.

As Miss Seligman writes :—

> ...his recognition of moral obligations, not only to human beings but to animals as well, make Asoka's words come with a clarion call to the ears of the twentieth century.

His lofty views, as Madame H. P. Blavatsky once wrote, "might be followed with great success in the present age of cruel wars and barbarous vivisection." We only hope that the health vans being sent on their errands of mercy in his memory will not be dispensing vaccines and sera and other products of the vivisection laboratories to India's village people. That would be an irony indeed.

NEW BOOKS AND OLD

EXPERIENCE: FIRST AND FINAL*

The purpose of this book is to determine the relation between two forms of experience—the æsthetic and the religious, often regarded as hostile to each other. But, as the views commonly held about their nature are widely divergent, it is necessary to state in what way they are to be understood here.

To take up æsthetic experience first: The author begins with a brief sketch of the history of æsthetic theories from the earliest times; but he sets nearly all of them aside as of little help in rightly understanding the character of this experience. Its secret, he thinks, was discovered only by the Italian philosopher, Benedetto Croce, in the beginning of the present century. There is no doubt that Croce's view of art is unique, and shows several novel and striking features. This has been recognised by competent authorities ever since it was put forward. But our author goes much farther and (though, as we shall see, he finds it necessary to modify the view in some respects) claims that Croce has said the last word on what is distinctive in æsthetic activity. However that may be, we should know Croce's view, before we can follow the argument of this book. It cannot be made quite clear apart from his philosophy, but we shall try to state it with as little reference as possible to his general philosophical position.

Croce speaks of two forms of knowledge or the *theoretical* activity of the mind, which he respectively terms "intuition" and "logical knowledge." The former produces images; and the latter, concepts or universals. Of these, logical knowledge invariably involves intuition and is dependent upon it; intuitive knowledge, on the other hand, is fundamental and independent. Similarly, he divides the *practical* activity of the mind or will into the economic and the ethical, which bear a relation to each other, analogous to that between intuition and logical knowledge. Further, this practical activity, as a whole, presupposes the theoretical and is dependent upon it; but the reverse does not hold good. There are thus altogether four, and only four, grades of experience of which intuition, being the lowest, is the ground of all the rest; and the ethical, being the highest, is the most dependent.

It is intuition, in this sense, that Croce identifies with æsthetic experience. Even an idle mood in which we relax our mind and allow free play to our imagination is not, according to him, free from reflective elements, such as judgments and suppositions, comparisons and contrasts. To get to the true intuitive stage, we have to go mentally a step lower, abstracting all such elements from it. It is this first mode of consciousness, when the image-forming activity goes on without any

* *Æsthetic Experience in Religion*. By GEDDES MACGREGOR. (Macmillan and Co., Ltd., London. 15s.)

admixture of reflection, that is intuition. It is said to present things in their immediacy and to give us a knowledge of them in their concreteness and individuality, as distinguished from their general features; but it is a knowledge which, being detached from all logical considerations, is necessarily indifferent to the question of truth and falsity. Examples of intuition are "this river," "this raindrop," as contrasted with the concept of "water." Only we should remember that the particulars meant here are simpler and more fundamental than the corresponding percepts because they do not, like the latter, involve the distinction of real and unreal. From what has been stated, it will appear that this basic form of experience cannot be for us more than a moment's glimmer; but Croce holds that true artists and, with their aid, those who appreciate their works, have the power to capture that momentary experience and, keeping it pure from reflective intrusions, persist in it longer than others can.

Now as regards religious experience: Its varieties, according to Dr. MacGregor, are almost inexhaustible; and he dismisses, as altogether unconvincing, views like that of the late Dr. Otto which maintain that all religions, without exception, contain a unique element and are, so far, one. It being impossible to discuss the problem of the present book with reference to this infinite variety of religious views, some specific form of it has to be chosen for the purpose; and the choice of Dr. MacGregor falls on Roman Catholic mysticism. Its essential features are expounded in the course of a learned and very interesting survey of mediæval literature, going back to the Augustinian tradition; but we can refer only to a few of them. Before doing so, however, we may draw attention to one of the changes which Dr. MacGregor, as already indicated, makes in the Crocean view. Religion, according to Croce, does not stand for a separate form of experience. It is for him a "hybrid activity of the mind, in part art and in part philosophy." Here it is reckoned as distinct, and also as the highest kind of activity in the development of man's spiritual life.

Some forms of theism take mystical experience to mean the attainment of absolute unity with God. But here the unity is such as preserves the distinction between God and the aspirant. It is described as an "I—thou" relation. That is, the individual does not then lose himself in God but only finds there the fulfilment of his life's purpose. This experience is non-sensory and immediate. It is also radically incommunicable. It obviously cannot be reached without long training in acquiring a knowledge of God and in loving contemplation of Him. The former is twofold—one, knowing, in faith, the truth about God; and the other, rational reflection upon it. Both these forms of knowledge, owing to the ineffable nature of God, necessarily involve analogies drawn from ordinary life, such as thinking of Him, say, as our "father." It is this knowledge that should eventually grow into mystic experience; but it cannot have any place in that experience which, by hypothesis, is immediate, until the analogical images it involves, which externalise God, are rejected. Before explaining what this rejection means, it is necessary to refer to two other changes which Dr. MacGregor makes

in the Crocean view.

First, Croce, as we have seen, holds intuition to be the ground of all the higher grades of experience. Only, being mingled in each with its characteristic determinations, it has to be isolated from them before we can get at it. But he does not accept in it any differences corresponding to those grades. All intuition for him is alike perfect. But here such a gradation is postulated, with the result that intuition comes to be viewed not only as basic to all other forms of experience but also as growing richer and fuller as those forms rise higher in the scale.

Secondly, Croce denies that we apprehend any *external* reality at any level of experience since, according to him, mind is the sole reality and there is nothing transcendent to it. But our author argues at great length to show (without committing himself to any specific epistemological theory) that such a reality must be accepted in the case of every mode of experience. The significance of these changes to the present question is that our ideas of God are not without their own objective reference and that we can therefore also have an intuitive knowledge of Him which, as these ideas advance and become enriched, reveals to us His nature more and more clearly.

With this significance in mind, we shall be able to see the place of æsthetic experience in religion. We have spoken of the need for rejecting the imagery of the earlier stages in knowing God, before mystic experience can be attained. After an examination of the statements of typical mystics in this respect, Dr. MacGregor concludes that the rejection is at first only of the analogical "pictures," and that the corresponding æsthetic intuitions, especially those based upon theological propositions and therefore particularly relevant to divine nature, continue till the aspirant actually enters upon mystical union. They too are renounced then, but only temporarily; when a mystic elects to describe his experience, he reverts to that very imagery. This shows that æsthetic experience is essential to the mystic state, viewed as a whole and distinguished from the act of mystic union. But, we should add, it is not sufficient, because there is also need, as already pointed out, for the activity of love. If mystic experience is incommunicable, it is so only in so far as it depends upon that element in the discipline, and not upon æsthetic experience.

The reader of this book cannot help feeling that the solution it offers is incomplete for, though the problem raised is general, it is discussed only in reference to what, after all, is a particular view of æsthetic experience and is a particular type of religion. But there is no question that the book makes a substantial contribution towards a general and final solution of the problem. The treatment is clear and methodical. The discussions are throughout on a high level; and the exposition is full of suggestions which students of art as well as those of religion will greatly value.

The relation between art experience and religion is considered by Indian thinkers also, and we may close this review with a brief reference to their conclusion. To those familiar with Indian thought, it is clear from the above account of the approach to mystic experience, that there is a striking resemblance between it and the three

ascending steps of spiritual discipline prescribed in Indian works—*śravaṇa*, *manana* and *dhyāna*, which respectively stand for knowledge of God, by faith; reflection upon it; and meditation with a view to transforming it into direct experience. Since *rasa* or æsthetic experience also, like this final one of *jīvanmukti*, is characterised by complete detachment and is accompanied by a unique form of delight, the two are described as similar.

But there is one vital difference between them. It is the lack in the former of the knowledge of ultimate reality, which is essential to the latter (a deficiency made good here by assuming grades of æsthetic intuition that progressively reveal reality). To this, Indian thinkers trace the lapse from art experience which takes place sooner or later when, to speak generally, all the tensions of ordinary life return. There is a reversion to common life from the experience of *jīvanmukti* also; but it can by no means be regarded as a "lapse," since the philosophic conviction endures with all its expected influence upon life's conduct. In other words, there is, according to the Indian view, no direct connection between æsthetic and absolute experience, as seems to be supposed here. The discipline of the fine arts, particularly of music, is not excluded from religion, but it is explained as only a useful aid to success in meditation upon the Highest (*cf. Yājñavalkya Smṛti*, iii. 115).

M. HIRIYANNA

An Experiment in Friendship. By DAVID HINSHAW. (Ernest Benn, Ltd., London. 8*s*. 6*d*.).

As remarked by the author in this study of Quaker relief work in war-ravaged Finland—"peculiarly spiritual antennæ appear to enable many Quakers to discover, long before such situations become generally known, suffering and human need." When the American Friends Service commenced their philanthropic operations, the Finns "were shattered economically, depressed spiritually, and confused socially." With their help, therefore, the members also gave themselves. And so, only eight months after their arrival the Director of the Finnish Red Cross in Lapland was constrained to declare: "Our memories of this aid which we are receiving in the days of our great distress will last from generation to generation." The pivotal principle on which the Quakers render relief is, to work *with* the community and not *for* it, so they are always keen on the community's co-operation. They keep in view the following basic requirements when selecting a project: (*a*) An area of great need which other relief agencies have neglected; (*b*) adverse conditions which make operations difficult; (*c*) a people who need friendship as much as they need food, clothing and medicine; and (*d*) strong ideological cross-currents which challenge the Quaker determination to project their service above creed, colour, nationality and ideology.

The value of the good work done by the Quakers is obvious. Would that our social service organisations might take a leaf from the book of the Quakers, so rich in truth and in technique and above all in "the milk of human kindness!"

G. M.

WILLIAM MORRIS
SOCIALIST, CRAFTSMAN, POET

I.*

The Chiltern Library (John Lehmann) deserved well of the general reader when it issued a reprint of the Essays and Lectures of William Morris and left the selection and the introduction to Mr. Holbrook Jackson. *On Art and Socialism* is a book worth a place on the shelves of any student of the Victorian social scene and of all who wish to understand how well and wisely William Morris directed national discontent. He left none in doubt about what he wanted and if his views were slow to win acceptance it was because prosperity ignored and poverty could not realise them. His plea was for a full life for all, in a world divided into two main classes, the superlatively rich who ruled and the downtrodden poor who suffered; he pleaded for national education, then nearly as far away as when Wordsworth wrote "The Excursion." He urged Victorian England to put its house in order before neglect and tyranny led to destruction; he called for the abolition of private property in the means of production; he pleaded for art as man's expression of his natural joy in labour; and his vision of art was so comprehensive that it ranged from household ornament to town planning. He derided the superstition that man was made for commerce, seeing clearly that commerce is made for man, and he held that every pioneer who had a cause at heart was bound to act as if it depended on him alone, however well he knew his own unworthiness.

There is, as was inevitable, much repetition in these essays and addresses, but the language throughout is that of a master of the *mot juste*, a selfless crusader.

William Morris, poet, craftsman and seer, deserves to be remembered and honoured and this book is a valuable contribution to the desired end. He was one of the greatest of our nineteenth-century reformers and his work was founded on love for his fellow-men. Seventy years have not taken the glow and colour from his message.

S. L. BENSUSAN

II.†

A later biographer has the advantage over the writer of an "official" Life and Letters by his greater freedom. There is nothing that he *must* record, and, using the original Life as a source, he flits like a bee from plant to plant, accepting here and rejecting there. In the present case the advantage is not so great because the official Life is also a great work of art; for Dr.

* *On Art and Socialism: Essays and Lectures.* By WILLIAM MORRIS. Selected with an Introduction by HOLBROOK JACKSON. (John Lehmann, London. 8*s.* 6*d.*)

† *Warrior Bard: The Life of William Morris.* By EDWARD AND STEPHANI GODWIN. (George G. Harrap and Co., Ltd., London. 8*s.* 6*d.*)

Mackail achieved the difficult feat of recording everything and yet presenting something eminently readable. The authors of *Warrior Bard* (not altogether a happily chosen title) have used Mackail and supplemented his tale with anecdotes told them by May Morris. By adding conversations founded on fact they have succeeded in giving something that reads like a novel and is yet the authentic tale of the craftsman-poet.

Morris has suffered a little from the fact that those who have written about him, with the exception of Mackail, have been disciples—almost fanatical disciples. The result has been a certain reaction and the inevitable failure to distinguish what is lasting in Morris's work, whether as writer or craftsman. It is absurd hyperbole to speak of *The Earthly Paradise* as setting him among "the great epic poets of all time"—even above Virgil, of whose *Æneid* he made a good verse translation.

"Sigurd" is perhaps the best of his narrative poems, for it has vigour of movement and variation of rhythm such as are not to be found in the rather spineless tales of *The Earthly Paradise* or *Jason*. But best of all are some of the shorter poems and lyrics, *The Defence of Guinevere*, most of *Poems by the Way*, and the socialist songs.

As for the textiles, when one encounters them today, they seem too imitative, though beautiful of their kind and always perfect in colour and workmanship. Even Ruskin admitted that the Byzantine artists succeeded by giving the characteristic pattern rather than a copy of the real thing.

As socialist—well, it may be that it is in that guise that he will go down to later ages; but it is true that you can never separate the social reformer from the artist in Morris. The Godwins have achieved a significant epigram when, after quoting Mr. Guy's remark, "Morris, you should be an artist, not a pastor of souls," they add that it was truer than either of them knew, and it "only made William angrier, because of the unspoken feeling in his heart that they were both the same thing."

It remains to observe that the printing is worthy of its subject, though even so short and artistic a book should not omit giving us an index.

GUY KENDALL

The Poetic Genius of Sri Aurobindo. By K. D. SETHNA. (Sri Aurobindo Circle, Bombay. Rs. 4/4)

Sri Aurobindo's achievement is an inspiration. It is frivolous to discuss whether he is greater as a poet or as a philosopher. His genius is indivisible —though it has expressed itself through different channels. Since the publication of the complete poems and plays of Sri Aurobindo, his admirers have been attempting to assess his poetic genius. Among such attempts this is easily the best so far. A resident of the Pondicherry Ashram for many years and a keen student of Sri Aurobindo and his writings, Mr. Sethna is not merely an objective admirer or a literary critic, but a close kinsman of Aurobindo's in spirit and in thought. As such, he has been able to produce a reliable guide to the understanding of the thought and technique of Sri Aurobindo's poetry. His estimate of Sri Aurobindo as expressed in the "Prologue" and in "Sri Aurobindo—A New Age of Mystical Poetry"—is discriminating and just. There is no doubt that Sri Aurobindo's poetry opens a magnificent chapter in the history of poetry in general and of Indo-English poetry in particular. And Mr. Sethna, with his gift of clear interpretation of subtle thought, has rendered a distinct literary service through this volume.

V. N. BHUSHAN

The Royal Art of Astrology. By ROBERT EISLER. (Herbert Joseph Ltd., London. 18*s*.)

In this book Robert Eisler offers us a very good study of non-Indian Astrology. According to him it was developed by the seafarers and fishermen on the coast of Mekran and in Baluchistan, who carried it to Mesopotamia and Egypt. Out of this, Babylonia and Assyria evolved a fatalistic belief and handed it on to the Greeks who developed it into a system of foretelling individual character and fate, which they spread throughout the world. Dr. Eisler repeats "that astrology is a fraud, a superstition," the "stale remains of the grandiose mythological and cosmological background of a contemplative pantheistic religion of star-worship."

He states that the astrologers speak only of imaginary divisions of imaginary circles. The names given to the signs by the Hindus are neither arbitrary nor imaginary. The observations and intuitions of the seers led to the discovery of the Zodiac of 360°, in which the solar system moves. In so moving there arises diffusion and conservation of sidereal energy as presupposed in the theory of gravitation. It is on this conservation and diffusion of energy that the houses and the planetary aspects have been formulated by our seers.

Energy, whether sidereal or other, is not purely physical. The gravitational pull of the planets influences everything on the earth. Then how can we escape the influence of the stellar bodies? The signs of the Zodiac, therefore, are objective configurations where energy is conserved and diffused as the planets move.

The next attack on astrology is based on the precession of the equinoxes. Since we in India do not believe in the changing or "Sayana" Zodiac, we have little quarrel with Dr. Eisler on this score.

The argument that astrology is fatalistic ignores the very stand-point of astrology. The planets do not determine our life. They only indicate possibilities.

Dr. Eisler argues that, observing some correspondence between the changes in the sky and on the earth, people began to argue that the stellar phenomena were the cause of the changes on earth. But is it simply correspondence? The universe in which we live is a coherent system. The law of uniformity of Nature proves that the things which seem to correspond are organically related. The denial of coherence is the denial of a systematic universe and of a systematic interpretation of it.

The attribution of sex to the planets was not the ancients' whim but the expression of the energy which they conserve and diffuse. The division into malefic and benefic planets too is based on the same principle.

The book is in thirty-four chapters, with seventeen plates and forty-eight figures. The last two chapters explain the illustrations and give the bibliography, which, however, ignore the contributions of India. Overburdened as it is with irrelevant data, the presentation is a little clumsy and it ignores much relevant material. It constitutes, at best, a condemnation of Non-Indian Astrology. The author has failed to disprove the validity of astrology *per se*.

B. V. RAMAN

High Horse Riderless. By L. T. C. ROLT. (Geo. Allen and Unwin, Ltd., London. 10*s.* 6*d.*); *The Philosophy of Courage.* By PHILIP LEON. Third Edition. (Blandford Press, Ltd., London. 6*s.*)

Independent India is launching a big programme of industrialization. But, though science and technology have made material progress possible and have made immense additions to the comforts of life, thinking minds, including Mahatma Gandhi, have always thought the Industrial Revolution a curse rather than a boon to mankind. Mr. Rolt expresses his conviction that modern Western Civilization is a high horse riderless. He has lived through the revolutionary changes witnessed by the Valleys of Wye, where, in place of

farms worked by horse-plough and sickle, there sprawled tall stalks of the new mills and the housing estate sprawled witlessly, and the local windmill was replaced by the centralised power stations.

Scientific industrialism, he points out, not only kills individual skill and the artistic urge, but also leads to the most destructive wars, to ideological strife, and thus ultimately brings mankind more misery than happiness. The modern economic man works feverishly in an essentially competitive society and seeks relaxation in cinema or pleasure-resort.

To save society from the technocratic state, our author suggests a programme for creating real wealth by making the fullest use of human ability and natural resources : a self-sufficient society based upon a prosperous agricultural community : scientific and technical knowledge employed only to eliminate drudgery, with industry the servant of society and not its master. Such a society will give the fullest scope for the development of art, reaffirm the validity of religion and recover moral and spiritual values.

While Rolt's reformist zeal is the outcome of disappointment at the moral bankruptcy of industrialism, Philip Leon would reform the world from a deeper religious motive. It is in the "Quiet Time," says Leon, that the Self gets direction from God. The changed individual sets about to change society. Our author condemns present-day educational, social, economic and political doctrines and programmes in the "Kingdom of Fear." The new economics will substitute productivity and creativity for consumptiveness and inertia ; and the new politics, far from being the art of manupilating fears, will become a healthy activity of collective guidance of the Holy Spirit. The book breathes a rare earnestness and urgency of manner and vibrates with an extraordinary vitality of style.

D. G. LONDHEY

A Survey of Indian History. By K. M. PANIKKAR. (The National Information and Publications, Ltd., Bombay. Rs. 7/8)

It is no easy task to reduce History into a packet of tabloids, labelled "A Survey." The most successful brand of such condensation was provided, years back, by Mr. H. G. Wells in his *Outline of History,* covering the entire time and space of the development of man. Mr. Wells slipped into errors of fact and interpretation, but the "know-how" he provided has been of the greatest value to other historical surveyors.

The surveyors of India's past, however, have often failed to handle their theme in the Wellsian (or post-Wellsian) manner. For the problem is to pick out the essentials and ignore all trappings even if they glitter and attract. It is the truths that matter, not mere facts. Perspective, balance, insight, selectivity—those are the qualities needed to achieve right effect.

It is a pleasure to say that all these qualities have gone into the making of this volume. Here is a revelation of the 5,000-year life of India (prehistory must be ignored) with the complexity of its varied cultural strains, with the values and traditions, thoughts and experiences composing themselves into a pattern. And the pattern, one of amazing inward unity in the depths of diversity, gives the work its perspective. The idea is crystallised in these words: "The Buddha born today will recognise the people of India as his own."

Shri K. M. Panikkar believes that

> the history of a country has little value unless it deals with the conscious effort of a people to achieve a civilisation, to reach better standards, to live a happier and nobler life."

Indian history from its very beginnings in the twilight of Mohenjo-Daro forms the "record of such an endeavour." The reader of this Survey will surely share his belief. For the picture he has made with firm outlines and sombre colours is a vivid rendering of that "continuous purpose."

Apart from its illuminating quality, the condensation of factual material in this work is an astounding performance. The author has handled every epoch with equal mastery and ease. In his reckoning kings have yielded their crowns to intellectual leaders and battles are less vital than the great social and religious movements that have given Indian life a background and a rich heritage. The one complaint I have is that economic history forms no part of this Survey.

The writing is restrained and effective. Once in a while it attains a measure of brilliance. Dull patches are hard to find (high praise, this, for a book on Indian history) and, all through, interest is sustained. There is an Index and also a Glossary for readers unacquainted with Indian terms.

This book should have wide circulation in India and overseas.

BHABANI BHATTACHARYA

Sociology: A Comparative Outline. By KEWAL MOTWANI. (New Book Company, Ltd., Bombay. Rs. 5/12)

The author is a lover of Humanity and of India. He analyses the various pragmatic sciences of the West and shows their deficiencies, due to their excluding consciousness, the reality behind all phenomena. The Invisible World is as much a fact as the visible. The Western approach to the sciences has led to self-aggrandisement, exclusiveness and destruction on a global scale. This book on Sociology asserts seriously that the goal of man is God, Truth, Beauty and Knowledge and that all beings and objects are related. It must be widely translated. The future pattern of society will not be based upon division by caste, class or colour; science will one day be socialised.

V. RAJAGOPAL

CORRESPONDENCE

THE PILLAR

The Works Ministry of the Government of India, it is reliably understood, plans a Memorial Pillar at Raj Ghat where the remains of Mahatma Gandhi were cremated.

It is to be built with an eye to permanence. India has been a land of monuments and some of these are its abiding glories. Many foreigners think of India as the Taj Mahal and the Ajanta Frescoes. These give unbookish persons a better idea of our values of life and our cultural glories than many a learned tome. They are wonders of creative genius and architectural skill, marvels of our building talent and of the durability of our materials. Time, which disfigures and even destroys everything, has had little or no effect on them. They are our challenges to time. It is to be hoped that this Memorial Pillar will be of the same description.

This will be free India's first monument to the Architect of India's Freedom and the Father of the Indian Nation. As such, it should be worthy of India, a mirror of its greatness, spiritual as well as material. It is a monument to a person who, judged by any standards, was great. He was not merely great but also good. Greatness has not always gone with goodness; very few, Asoka for one, ever achieved this synthesis, though it is exactly this which has always been the most remarkable attainment.

So far as greatness in terms of size and space is concerned, plans are ample. The Pillar will stand at the centre of a garden of ninety acres, extending to the banks of the Jumna. Within this garden there will be another raised garden which will cover nine acres, and in the centre of it a platform higher than the Jumna's highest water level. In its centre will be erected the Pillar, conformable in height to the size of the garden, towering above the city of Delhi as Mahatma Gandhi towered above the average humanity.

It should also be artistic. The greatest works of art are those in producing which nature, material and human skill have co-operated. The Taj Mahal at Agra is a case in point. There the beauty of the Jumna has added to the beauty of the imposing monument. A garden has further enhanced its artistic magnificence, to which the quality of the marble has also contributed greatly. The design is superb and tremendous labour must have gone into its execution. For the construction of this Pillar, the Jumna will be there and also the gardens, laid out, one hopes, with the same care that the Moghuls exercised. No one, at least in India, has been able to improve upon the Moghul gardens. They are to modern gardens what the Himalayan lakes are to our artificial tanks. For the Pillar itself we should turn to Buddhist architecture. None knew better than the Buddhists how to erect pillars. This monument should be a synthesis of the best elements of Indian life and arts. No alien touch should destroy its harmony. All Indian artists should pool their resources to produce

something worthy of our country and of the greatest of our countrymen.

In designing the Memorial Pillar, it is not only the landscape that the artists ought to keep in view, but also the skyscape. The Pillar should emphasize the harmony between the earth, the sky and man. This new touch should be added to it. Due care should also be taken so far as the material is concerned.

Granted all these things, it will be a race against time, if, as has been suggested, the Pillar is to be completed within a year. We do not know how many years it took to build the Taj Mahal. To think that the Pillar could be erected within a year is to expect what is almost impossible. Of course, contractors can do it—but God forbid that this work should be undertaken in the spirit in which they built the barracks and the hutments in Delhi. The Pillar, like all true Indian art, should be symbolic; it should enshrine the dominant idea in Gandhiji's life, his aspiration. Let this Pillar be a symbol of his infinitely aspiring soul. Let it be a hand stretched by the finite towards the Infinite.

This Commemorative Pillar will be, at best, a memorial to Gandhiji, but we have to do something to propagate Gandhism—not the State but we—each individual. Each has to dedicate himself to those causes for which Gandhiji stood. At the heart of Gandhism are the twin principles of non-violence and truth. In the post-war era both are being sacrificed. The moral and spiritual approach to the world's problems is being neglected at the expense of expediency. Territorial ambitions, imperialist gains and economic needs are guiding the counsels of nations and the still, small voice is hushed under the din of brazen propaganda. The mission of Gandhiji was to make that voice prevail. At every critical juncture in the history of India, at every turning-point in the history of his time, he tried to awaken the moral susceptibilities of man. The world of the Spirit was more real to him than that apprehended by our senses. All his life he tried to subordinate the temporal to the eternal, the flesh to the Spirit. He ennobled even politics by the magic touch of his saintliness. To each commonplace act he brought the alchemy of his goodness. If the Memorial Pillar serves as a reminder to all of Gandhiji's values in life, the labour of the State will not have been in vain.

DIWAN CHAND SHARMA

HOMAGE TO GANDHIJI

Homage is a brochure containing many of the tributes paid to Gandhiji in all countries, and is brought out by the Ministry of Information's Publications Division. When the historians make out the charge-sheet against the age of the atomic bomb, *Homage* will bear its witness, that the era was not bad all through. Many a branch of the tree of modern civilisation is rotten, but the wide-spread ability to recognise true greatness proves surely that the roots are sound. Dark are the crimes and follies of our age, but when they are recounted, let it also be said of the men of Gandhi's day that when they saw the light their hearts turned towards it.

THE INDIAN INSTITUTE OF CULTURE

HEBREW CULTURE

[Recent activities at the Indian Institute of Culture, Bangalore, have included lectures on "India, the Cradle-land of Democracy" by Dr. Radhakumud Mookerji, "Valmiki's Ramayana" by Shri Masti Venkatesa Iyengar and "Pampa and His Works" by Shri D. L. Narasimhachar. Books presented for consideration at recent Discussion Group meetings have included Aldous Huxley's *Science, Liberty and Peace,* reviewed by Shri T. L. Kasturirangachar and Rex Warner's translation of *The Prometheus Bound of Æschylus,* reviewed by Shri V. A. Thiagarajan.

We publish here the lecture delivered at the Institute on January 15, 1948, by **Prof. Arthur Marcus Ward, M.A.,** on "Hebrew Culture." We regret that our space limitations have compelled some condensation but the lecture will be published later *in extenso* in the *Proceedings* of the Institute. Professor Ward, former Lecturer in Hebrew at the London University and since 1936 Professor of Theology and Hebrew at the United Theological College, Bangalore, is the author of *The Christian Democrat, Our Doctrines,* etc.

The Hebrew's genius for religion was fortunately not unique. The validity of the Hebrew teachers' intimations of truth is supported by the proofs, assembled by Mme. Blavatsky in *The Secret Doctrine,* that they once had access to the same Wisdom Religion and its universal language of symbols that inspired the Aryan Hindus and other early peoples, however much the spiritual concepts were materialised and anthropomorphised by the later Rabbis. Behind the symbolic substitute, the personal god Jehovah, there was the unknown and incognisable Deity, the Kabalistic Ain-Soph, which the Hindus call Parabrahm. All the thunders of their later Prophets against a stiff-necked people do not negate the fact that the early Hebrews had a clearer perception of the mysterious and the intelligent behind every natural phenomenon than the moderns possess, and a keener sense of oneness with Nature.
—ED.]

Within the scope of one paper, no one could even touch the fringe of the immeasurable contribution of Jewish culture to the civilisation of the world. So, in what follows, I am not thinking in Jewish terms but am keeping to the narrow limit of the word "Hebrew." The word means literally "he who crossed over from the other side," *i.e.*, the race which settled in Palestine from further East; which traced its origin to Abraham in far distant Ur; which had independent existence from approximately 1250 B. C., when the Exodus from Egypt took place, to 586 B.C., when Jerusalem was destroyed and the nation was carried off into exile in Babylon. Between these limits is the great classical age of the Hebrews.

We recall the poignant song of the first exiles :—

By the rivers of Babylon, there we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof we hanged up our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing the Lord's song in a strange land ?

The Jew has never forgotten the land of his fathers.

The Hebrews were originally a nomadic people, of simple arts and skill,

and they settled in a small country of which the world recked little. In the comparatively short period between the two given dates, they were constantly being buffeted about between their richer and more powerful neighbours of Egypt to the south, and Assyria, Babylon and Persia to the north-east. The Hebrews had the unenviable position of occupying the area at the angle of what is called the Fertile Crescent. At one end lay Egypt, where the food was, and at the other, Assyria, etc., where the wealth was, and the land of the Hebrews in the middle of the constant traffic between the two. Only in the reigns of David and Solomon did they achieve any political importance. Then only do we find evidence of the expressions of culture in the general sense, and of this too little remains to make an estimate of value. We do know, however, of the concentration of effort on the Temple and its appurtenances, and here we find our clue. It is in the realm of religion that we shall look for and find the meaning of culture in the Hebrew sense. The religious interest is dominant; all expressions of the human spirit and of the skill of man subserve the calling of God.

Of this I have a significant illustration to offer. In his great play, *Antigone*, Sophocles has written a great psalm of man, which runs something like this:—

Many mighty works there are,
None mightier than man.
He sails beyond the sea,
He furrows the unwithered earth,
Light-winged birds he snares, wild beasts and fishes of the sea,
Wild horse, untamed mountain bull, he tames and yokes.
He hath taught himself speech also, and wisdom,
And customs of law whereby men live in cities,
In all things he findeth him a way.
He hath art and skill to invent....

Now compare that psalm with another psalm, written by a Hebrew poet:—

O Lord, our Lord, how excellent is thy name in all the earth!
Who hast set thy glory above the heavens....
When I consider thy heavens, the work of thy fingers,
The moon and the stars which thou hast ordained;
What is man that thou art mindful of him?
And the son of man that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.
Thou madest him to have dominion over the works of thy hands....

None can miss the fundamental difference of emphasis. In the first, man; in the second, God. The one attributes man's authority over nature to the might and wisdom of man. In the Hebrew psalm the whole vision of man's place in nature is suffused by the light of adoration and the sense of creatureliness. This fact is basic to our present study. In the psalm of Sophocles, we hear the voice of Greece, nurse of man complete as man. In the psalm of the unknown Hebrew poet, we hear the voice of Israel, pregnant with the living God. Here is a great difference. For the culture of Greece, to which the world owes much of what goes by that name, we have sculpture, painting, drama, poetry, philosophy and the rest. For the culture of the Hebrews, we have but one source, the book from which the psalm is taken; the Old Testament, containing much variety of history, poetry, drama, argu-

ment, but *one* book, whose dominant theme is: "*Thus saith the Lord.*"

A volume which gathers together much recent scholarship is entitled: *The People and the Book;* terms which provide the two foci around which most profitably to consider briefly the meaning of Hebrew culture.

In the life of the Hebrews, between Exodus and Exile, two very important developments in civilization occur. The first is a series of prophets proclaiming the majesty and holiness of one universal God. The second is the emergence of the nation as a new form of human association.

The God worshipped by the Hebrews is at the beginning of the period little more than the tribal deity of a nomad group. It was the work of Moses, who led his people out of slavery, also to teach them that their God demanded of them righteousness, honesty, kindness, purity, etc. Thus, for the Hebrew, righteousness comes to mean obedience to the will of a personal God, the whole being summed up in the Mosaic code. For a long time, the Hebrews thought of God, whom they named Yahweh, as their God only; as one who would help his own peculiar people against all others. When they suffered constant disaster and defeat, they ascribed it to Yahweh's anger at their forgetting him, and their disobedience to his law. Thus there emerges that peculiar sense of sin which is characteristically Hebraic; the deep contrition at the transgression and the understanding that this rightly brings its own punishment. In the early Hebrew understanding that for them, at least, there is but one God; and in knowledge of his righteousness, we have the ingredients of that Ethical Monotheism which is the great Hebrew contribution to religion.

In later days, the great Hebrew prophets extended the concept of a merely national God into the great idea of the universal righteous God who loves and cares for all mankind, and expects all men to obey his will as the means by which the world will gain peace and happiness. Yet the idea that their God is the God of all men was never really accepted by the Hebrew people as a whole. It remained the vision of the few, and herein, many believe, lies the root of the tragedy of the Jews. The universalist and nationalist elements, co-existing uneasily in Hebrew religion, came into sharp relief with Christianity. Jesus stands at the parting of the ways. The universalist elements rally to Him, but the nationalists reject Him and continue in the exclusive orthodoxy of modern Jewry.

It is in the same era that a new human fact emerges among the Hebrews—the conscious sense of nationality. Here in Palestine first appears a *nation, i.e.*, a community of men regarding themselves as related by race and destiny; speaking a language of their own; living in a territory of their own; taught by history, tradition and patriotic sentiment to regard themselves as having their own culture and forming their own separate community. It is no small achievement that this new fact of which history has proved the tremendous power should have come into being among the small and insignificant Hebrew people.

The Hebrews also, however, gave grim warning of the dangers of a nationalism that is proud and exclusive. Patriotism expressed as obedience to the national God tended often to a

violent intolerance of others, and this was intensified by the nation's suffering at the hands of others. Against the arrogance of separate nationhood, breeding hatred of others, and the proud exclusiveness that counted Hebrew religious and social institutions wholly superior, the prophets made their protest. But in vain did they teach that the gifts and calling of God to his people meant not superiority over, but service of, other races. The teaching went unheeded until the Jews of a later age, even in their subjection, were named collectively "the enemy of the human race."

From this general picture of Hebrew nationhood, we can draw the dominant characteristics, persisting even in dispersion, of devotion to the law and to the community, both regarded as the command and the concern of God. These are great things. Yet, as devotion to law may degenerate into legalism, and devotion to the community as the chosen of God may beget spiritual pride, so there is a double Hebrew legacy, both good and evil: evil when the historical and accidental aspects of law and community have been falsified by thinking that God and the world exist for their sake; good, when the true Hebrews, in the power of the conviction arising from devotion to the law and membership of the community, have rejected national exclusiveness and have borne their universal witness to what they have learned from God of His being and His purpose.

If we ask how the small and insignificant nation, lacking almost everything that the world calls culture, reached so high a spiritual standard and so deep a moral certainty, the only satisfactory answer is that stated in the sacred Book—that it is the gift of God. Nowhere else in the literature of the world do we find the claim to be the record of divine revelation more solemnly and persistently set out than in the Hebrew Bible. The clear sincerity and intense faith stand out alike in simple narrative, impassioned speech, devout song. No one, whatever his ultimate allegiance, can read this Book without marking the spiritual force, the deep truth, the creative influence of its pages. The essentially religious culture of the Hebrews is exhibited so fully and clearly in the Bible, that the real title of this address ought to be: The contribution of the Old Testament to the religious development of mankind. It is only in such terms that we can really understand the subject.

Taking the Book as a whole, we shall find its primary value in its testimony to that uncompromising Monotheism whereby the Hebrews have given to the world the sense of undivided allegiance to a higher power. As there is one divine will, so there is one standard of right. Those who look to God for justice must themselves be just; no swerving from honesty; no plea of expediency. If any one wants arguments against the Black Market, let him read the Hebrew prophets! It is certain that there is no activity or relation of life which stands outside the scope of God's nature and this is expressed not in some static code of rules, but in the totality of the revelation of God from which the most obedient conscience may draw the implications.

I believe that the greatest single expression of the Hebrew genius is the manner in which that crude vehicle, the Hebrew language, has been used

for the adequate expression of the deepest spiritual facts and ideas. There are many languages which are natural instruments of high expression. Tamil and French in their own right; English by dint of prodigal borrowing. Hebrew differs much from these in the simplicity and limitation of its vocabulary, syntax, grammar. The Hebrews were enabled to do what they did with their given material because of the very greatness of their task. It was by the inspiration of the knowledge of God that the Hebrew vision was enlarged, the Hebrew mind elevated and the Hebrew speech glorified.

Hebrew is essentially a language of the senses, its words signifying concrete things so that any abstraction has to be expressed by metaphor. To take a simple illustration; we might write in English such a sentence as "When Rebekah saw Isaac, she decided to dismount." But the Hebrew says: "Rebekah lifted up her eyes, and behold, Isaac, and she said in her heart, let me now fall down from off my camel." How much more graphic an account of the meeting of lovers and, incidentally, of the actuality of the descent from a camel! Hebrew is full of this kind of picture language, moving quickly so as to give the continuous story, as the separate film pictures click together into movement on the screen. Again, Hebrew puts the stress on hard explosive sounds, as befits the speech of a people who first heard the voice of God in thunder, tempest and war; whose holy men were the prophets who, by the very derivation of the word, enforced truth by "calling with the throat." This Hebrew in itself is a language of urgency rather than of melody, of emphasis rather than of beauty. The means of expression given to the historians, poets and prophets were meagre; the genius lies in the deft use made of the defective instrument, in the brilliance and beauty of the ultimate achievement.

The books of the Old Testament demonstrate a growing discrimination of sound and mastery of form, with increasing power to mould this crude dialect to the utterance of the subtle thoughts of man and sublime truths of God. The literature of the world is deeply in debt to the Hebrew Bible—even in translation, as witness the tremendous influence on the English language of the King James version.

One of the ways in which the Hebrews express their ideas is by a clever use of assonance apt to the vibrant and sonorous vocabulary. There is a passage where the prophet is speaking of the turmoil of the peoples in terms of the rolling of the sea, and when the Hebrew is read one can actually hear the lift and roll of the billows, the roar and movement of the waves, and the booming along the beach. Or again, in an early song wherein a Hebrew victory is being celebrated, you can listen to the hoof beat of the charging horses. In another mood, vowels and consonants are used to suggest a tenderness such as no translation can adequately convey, though an approach can be made by music, as in Handel's *Messiah*. The study of the development of Hebrew poetry from the early Song of Deborah to the later Book of Job shows the skill with which the Hebrew poets, possessed by their great themes, won mastery over words, forms and metres; subordinating sound to meaning and themselves controlled by the conviction of their duty to the truth given to them

to utter.

When we come to Old Testament prose we find the same native genius playing on the primitive means for the inspired end. One of the main prose styles is that used in the narratives, *e.g.*, of Genesis, to which so many masters of speech have paid tribute. Was it not Tolstoy who said that the story of Joseph is the great model of the art of story-telling? These unique stories, rich in dramatic force and in moral insight, are concerned with the character and career of a few individuals. They give amazingly true accounts of human life and destiny. They faithfully reflect the circumstances of the day and, aware of the complexity of human nature, they do not exaggerate the virtues or hide the weaknesses of their characters. "Paint me," said Cromwell to the artist, "warts and all." That is what the Old Testament writers do with their subjects.

Perhaps the richest flower of the Hebrew narrative genius is found in the history of Saul aud David; redolent of beauty and piety, and with that sense of historical fact and insight into the manner in which God guides human events without suppressing or distorting personality. It has been written that in these stories

> there is no intrusion of miracle nor arbitrary interference by the Deity, but a simple faith in God's justice and His discipline of families and individuals; and things work themselves out naturally as the issues of men's right or wrong actions yet conditioned by forces over which the men themselves have no control. Thus throughout we have that mingling of sternness and of pathos, of the rigid development of moral consequence and the inevitable addition of accident or fate which form the essence of great tragedy. *

Let any reader put this to the test by reading but part of the whole narrative dealing with David and his son Absalom, in the Second Book of Samuel. You will recall how when the King is old his loved son rebels against him and there is war. David sits by the gate of Jerusalem awaiting the news of the decisive battle. If Absalom has won, then his day is done; if Absalom has lost—well, the King is still a father. Then the messenger comes with the news of victory—and of death. "And the king was much moved, and went up to the chamber over the gate and wept: and as he wept thus, he said, 'Oh my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son.'" Whatever else this may be, it is great writing; and this vivid account of events, revealing character and tragic consequence, in incomparable prose, has been given through the meagre, defective Hebrew tongue.

Space does not permit reference to the more elaborate Hebrew prose such as is found in the book of Deuteronomy, with its unique rhythm, gathering up the lessons of history and the teaching of the prophets, in a matchless setting out of the law, order and purpose of the Hebrew nation.

There is a common modern illusion that words are photographic pictures of things, so that scientific truth is the only truth. This illusion is blinding men to the language, and the truth, of religion. It is at this point that the culture of the Hebrews may be brought in to redress the balance. For illustration, we may turn to one classic expression of religious faith in the Twenty-third Psalm, ascribed to David himself.

* *The Legacy of Israel*, pp. 16 ff.

Herein that man of many failings and many virtues, knowing much success and not a little disappointment, sums up his knowledge of God under the three figures of Shepherd, Guide and Host. It is as though David were going through the story of his life, from shepherd boyhood to kingship, seeing the great moments and saying, "God is like that," and so giving utterance to his Psalm of Faith :—

The Lord is my shepherd ; I shall not want.
He maketh me to lie down in green pastures :
He leadeth me beside the still waters.
He restoreth my soul :
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil : for thou art with me ;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies :
Thou anointest my head with oil ; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life :
And I will dwell in the house of the Lord for ever.

Here is great evidence of the inwardness of Hebrew culture.

MARCUS WARD

WHO IS A GOOD CITIZEN?

That college graduates "must be first of all good citizens in a democracy" is a proposition which India, sharing America's enthusiasm for technical training, might well accept from Robert A. Walker's article on "Citizenship Education and the Colleges" in *The American Political Science Review*. He maintains that preparation for citizenship is the unique function of a liberal education, which should be provided for all students, technical or other interests being secondary, however important.

Intelligent participation in civic affairs, Mr. Walker holds, means being able to read discriminatingly, to listen attentively and to express oneself clearly. But that is only a beginning. It means also knowing how to think clearly; students must learn, helped by class discussions, "not *what*, but *how* to think." Accustomed to courses which provide the answers, students are confused at first by being questioned and forced to think out basic political and social questions for themselves, but the Socratic method is undoubtedly the best to teach young people to think and reason out.

They are not left to grope in the dark in the Kansas State College, of whose Institute of Citizenship Mr. Walker is the Director. They are introduced to the ideological background of the social and political institutions of the day, to "what the greatest and most influential thinkers have had to say about the basic problems."

"Finally only a moral person"—moral in practice as well as in profession—"can be a good citizen," Mr. Walker declares. Through the distorting lens of self-interest it is fatally easy to see crooked as straight.

> Without moral standards to guide him—standards which he puts above his ambition for power, prestige and profit—there is nothing to insure that a citizen will not support injustice, intolerance, intemperance and cupidity if he has anything to gain by it.

If the want of individual morality is, as Mr. Walker writes, "the greatest hazard we now face in America," the warning is no less pertinent for India that, "unless men live by these standards, the fabric of our civilisation will disintegrate." He does not plead for religion in the schools, holding that "the moral virtues of honesty, justice, honour, tolerance and courage are standards of social conduct, and can be understood without reference to any particular religion." He advocates exploring with the students the meaning and validity of the moral virtues and the moral basis of democratic government.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

A speech delivered by Abraham Pomerantz, the New York lawyer who was Chief Counsel at the trial of Nazi industrialists at Nuremberg, was published in May as *Scope's* "most significant article of the month." Under the title "Dissent Becomes Disloyalty" he warns most solemnly against the developments towards fascism in his own country. The common phenomenon of the conquerors absorbing the blemishes of the conquered is observable in more than one country recently at war with Nazism and there is an ominous resemblance between 1933 Germany and present-day America, which Mr. Pomerantz points out.

The Nazi Loyalty Act provided loss of job and penalties for those found to have "violated their duty of loyalty to the Reich and the German people," an elastic charge. Compare the American President's "Loyalty Order" under which any of 2,500,000 Federal Government workers who have ever belonged to or been in sympathetic association with any organisation on the Attorney General's arbitrary "black list" is dismissed. And what of the feverish exertions of the Congressional Committee on un-American Activities, who needed a sense of humour and a mirror to make their investigation complete?

What the nineteenth-century Austrian diplomat Prince Metternich said of France and the rest of Europe—"France sneezes and the whole of Europe blows its nose"—applies today to the United States and the rest of the world. Therefore, such symptoms of a most unwholesome trend are the concern of other countries who may not themselves be free from the same tendency. The fatal ease with which, as Mr. Pomerantz brings out, the process of eroding civil liberties spreads when once it starts is a lesson which every country needs to learn. Intolerance, whether religious, social, economic or political, is the rallying-cry, and the witch hunt is on. India has seen the horrors that may follow in the wake of religious bigotry; she must be on her guard against intolerance of political non-conformity as well! The danger signal will be hoisted if and when the tendency shows itself to equate dissent from the views of whatever party may be at any time in power with disloyalty to India.

"Untouched by hand"—the hand of human sympathy. This description applies to all modern types of government administration. The people are treated, in their various policies, projects and programmes, like children of the Victorian period—they should be neither seen nor heard in the corridors of the Secretariat. "The human touch," which makes the whole world kin, is absent from the attitude as well as the outlook of those who administer the affairs of the nation and of humanity.

Therefore, the Prime Minister of

India, Pandit Jawaharlal Nehru, while inaugurating the third session of the United Nations Economic Commission for Asia and the Far East, on 1st June, at Ootacamund, and H. E. the Governor of Madras, Sir Archibald Nye, in his speech welcoming the delegates, did well to draw the attention of all administrators to the urgent desirability of considering the various problems confronting them in the context of their human aspect and not, as they invariably do, as if they were mere dry-as-dust abstract mathematical propositions. Said Panditji :

> We have to deal with human beings and the future of human beings. In the area under survey in Asia I suppose there are at least 1,000 million human beings. We have to deal with this vast number....If you look at the human aspect of it, *i.e.*, a thousand million human beings with their families, their sufferings, their needs and wants, their joys, sorrows and troubles, the problem becomes something much more than a dry mathematical problem, which is solved on paper. And the problem assumes a tremendous urgency.

And Sir Archibald spoke in a similar strain :

> You have enough memoranda, enough statistics and enough data here to fill a battleship, I should imagine....But if the qualities of heart are not there, you will achieve nothing whatever....Unless the best spirit of humanity can be infused into the proceedings, you will achieve nothing and you will deserve to achieve nothing.

In short, what the Secretariat has to remember is that blue-prints have never fed the hungry, houseless and half-naked masses.

The fissiparous tendency which had divided and sub-divided India into a mosaic of nearly 600 States in addition to the Provinces, has been met with the counter-current of unification by which the States have come together in six Unions, with some twenty States outside. This was from every point of view desirable and should facilitate the co-operative attack upon many of the economic and social as well as political problems which have so long been crying for solution. But we are not yet out of the woods. As Pandit Nehru warned in his address at Gwalior on May 28th, in inaugurating the Gwalior-Indore-Malwa Union under the name of Madhya Bharat, "Much though we have achieved, the difficulties in our way are still tremendous." The real enemy, he said, was the enemy that might strike from within. He was not afraid of any external foe, but if Indians wanted to be an independent and great people, they must keep their balance and their unity and rise above petty things.

One direction from which that unity is threatened is a new manifestation of the tendency to divisiveness. A *Times of India* leader warned pertinently of it under the caption "Danger Signal" on May 26th. Provincialism, under the banner of loyalty to the linguistic unit, holds possibilities that merit careful scrutiny. Provincial or linguistic consciousness, as it is there pointed out, deserves to be encouraged as a unifying force promoting cultural, economic or administrative solidarity—"but within limits." The tendency to language groupings, however understandable, is certainly centrifugal in the larger sense.

> Advocates of undue local patriotism do not seem to realise that their efforts can do permanent injury to the all-India national consciousness which is still a new growth and which has to be fostered and firmly established if the nation is to survive and prosper.

What is not in the interest of the whole cannot in the long run be in the interest of the part. That is a lesson which the nations of the world no less than the provinces and the linguistic groups of India need to take to heart.